

Truth's Victory
Alc. OR, THE *Harmon*
 TRUE PRINCIPLES
Firmest OF THE *Harmon*
 CHRISTIAN RELIGION
 STATED and VINDICATED.

Against the following Heresies, viz.

Arians	Eutychians	Pelagians
Arminians	Eraſtians	Papiſts
Anabaptiſts	Familiſts	Quakers
Antinomians	Jefuits	Sociinians
Brouniſts	Independents	Sabellians
Donatiſts	Libertines	Scepticks
Epicureans	Manicheans	Vaniniſts &c.

The whole being a Commentary on all the Chapters of the
 Confefſion of Faith, by Way of Queſtion and Answer
 In which, the ſaving Truths of our holy Religion are
 confirmed and eſtabliſhed; and the dangerous and erroneous
 Opinions of its Adverſaries detected and confuted.

Written by the late Reverend and Learned
 MR. DAVID DICKSON
 Profeſſor of Divinity in the Univerſity of Edinburgh.

To this Edition is prefixed,
 A ſhort Account of the Author's Life, by the
 Reverend Mr. ROBERT WEDROW, Miniſter of
 the Goſpel at Eaſtwood.

G L A S G O W:
 Printed by JOHN BRYCE, and
 Shop in the Salt-Market.

IN SUMMARIUM HOC THEOLOGICUM.

TESTRASTICHON.

Quisquis aves Sophiam coelestem noscere paucis,
Huc ades, hic breviter namque libellus habet :
Aureus est certe firmat quia dogmata sana
Codice divino, falsa refellit item.



TRUTH'S VICTORY OVER ERROR.

DOST thou desire this treasure to be thine
Of sacred truths, and oracles divine.

A fiery pillar radiantly bright ;

Come, it will guide thee in the darkest night :

Thro' seas, and rocks, and mountains on each
hand,

Through wildernesses to Canaan's land,

By holy writ the truth it verifies,

By holy writ confutes all heresies.

Though short, yet clear, for both do well agree
To make thy path unerring unto thee.

As Ophir's gold, which from Malacca came,

Made Solomon on earth the richest man ;

So will this book make rich thy heart and mind,

With divine wisdom, knowledge of all kind ;

Thee richer make, than Croesus of great name,

Thee wiser make, than Solon of great fame ;

Than all the seven wise sages, Greece's glory,

I do protest 'tis true, and is no story.

A short

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(iii)

A
S H O R T
A C C O U N T
O F T H E
L I F E

OF THE REVEREND

Mr. D A V I D D I C K S O N.

THE printer of this edition of *Truth's victory over error*, finding the preface to the former edition unfit to stand before this, as containing several things perfectly extraneous, and personal, to the author of it; and other things agreeable enough to the disguise under which it formerly appeared; yet not so to what the printer would now have the reader to know: He determined with himself to leave it out, and earnestly desired me to form somewhat, that might stand in the place of it.

My present circumstances and frailty do not permit me to present the reader with any thing

that is exact; yet to gratify the publisher, my friend, whose care and pains to furnish common country people with this valuable book, at a reasonable and easy price, in my opinion ought to be commended and encouraged, especially now when the book is turning scarce, and ought to be in the hands of many, and carefully read; I shall drop a few hints, as to the former edition of this book, its reverend author and its usefulness, thro the blessing of God, to such in whose hands it may come.

This book was first published in the year 1684 by G. S. that is, Mr. George Sinclair, well enough known by his several books published both in Latin and English. What led him to translate another man's book, and send it abroad under the initial letters of his own name, I shall not determine. I am willing to leave the ashes of the dead in quiet, especially those of a person, who, in his time, was taken notice of, with some applause, by learned men abroad, as well as at home; and wrote several things in philosophy, mathematicks, and history, in his own way, not without their use in the time when they were published.

I knew him in his old age and declining years, when much decayed, yet still retaining the serious and religious dispositions I hope he had thro' his whole life; and though I cannot intirely vindicate this low and mean piracy, in publishing the work of another in such a manner; yet I hope it was his regard to the great truths in our excellent confession of faith, and his desire that common people (in a time when we were in imminent hazard

zard of popery, a bigotted papist being on the throne) should be guarded against the errors then breaking in like a flood upon us; that put this good man to take the pains to translate the dictates of the learned professor Dickson, from Latin to English.

If he had the poor view of a little glory to himself, by publishing these in his own name, it happened to him as generally it does to self-seeking and private-spirited persons, even in this present state, their naughtiness is discovered, and they miss their mark: But we shall charitably suppose he had higher and better aims.

There were several copies of what the reverend Mr. Dickson had dictated to his scholars, in Latin, upon the confession of faith, in the hands of ministers and others; and it came soon to be known, that *Truth's victory over error* was only a translation and the venerable author's name suppressed. This made one to dash down the following lines upon the running title before the title-page in the former edition, in pleasantry:

Truth's victory over error.

No errors in this book I see,
But G. S. where D. D. should be.

I do not question but the translator has kept close by his author. I have never seen a full and exact manuscript copy of what Mr. Dickson dictated to his scholars, far less have I collated Mr. Sinclair's translation. This only I am assured, of that the publisher of this hath fully re-printed the

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former edition. Mr. Sinclair, in his preface, seems to suggest, that he has used some freedom with the Quakers, but adds, that it is only the language they themselves use to others: But whether, in these questions, he has any thing of his own, different from Mr. Dickson, I cannot say.

That the reader of this edition may not want any thing in the former preface, that properly concerns the book, or may be of any use to him, I shall here insert what is worth preserving in it. Mr. Sinclair observes, " That in times of light, " Satan comes not abroad usually to deceive with " his gross forgeries and cloven foot, for every " one would discern his haltings, but with more " mystical, yet strong delusions, wherewith he " binds his captives the faster to the judgment of " the great day. And therefore the watch-word " given in the bright and shining times of the apostles was, *Try the spirits. Believe not every spirit.* And, *Take heed of spirits*; who indeed were only fleshly and corrupt men, yet called spirits, because they pretended to have much of the Spirit; and their doctrine seemed only to advance the Spirit! The fittest cobwebs to deceive and inveigle the world, in those discovering times, that possibly could be spun out of the bowels of corrupt and selfish men; for heresy is a work of the flesh."

He adds in his own name too, " None " can expect but that in this treatise I must " have consulted others, and gleaned of their " writings what things were needful. I cannot here, as in writing philosophy, or any such

“ such science, set up new theorems or axioms,
 “ which have not been heard of. This were to
 “ make a new religion, a new system, and body
 “ of divinity, such as some giddy-headed heretics
 “ are thinking upon. I must confine myself to the
 “ good old way, wherein men of sound principles
 “ have walked before me.

“ This book, (adds he) is not designed for men
 “ of knowledge and learning, who are more con-
 “ versant in such matters than I am, but for the
 “ unlearned and new beginners, who need to be
 “ instructed with the sound principles of the pro-
 “ testant religion. This book will be useful for
 “ understanding the Confession, and knowing the
 “ design of it; for how many read, and commend
 “ it, that never knew the nature of it. Though
 “ there be a multiplicity of questions, and many
 “ in number, yet all of them, to my best remem-
 “ brance, are taken word by word out of the
 “ Confession. The answers are by *Yes* or *No*,
 “ to which are subjoined immediately the proofs of
 “ the Confession. These words which are often
 “ repeated, *Well then do not the Papists err*, are
 “ nothing else but sure conclusions drawn from
 “ two manifest propositions.

“ The design of this treatise is good, the me-
 “ thod is plain and easy, the order of the questi-
 “ ons follow the order of the purposes in the
 “ Confession, the probations are such as are made
 “ use of in the Confession, and by orthodox di-
 “ vines against the adversaries. They are either
 “ the very words of scripture in *terminis*, or such
 “ as by good and necessary consequence are
 “ drawn from the scripture. They pass recko-

“ing for number. Let no man blame me for
“speaking somewhat for the truth, because ano-
“ther hath spoken better. If I have said little in
“defence of it, I am sure I have said nothing
“against it; as the apostles say, *We can do no-*
“*thing against the truth for it.* If I cannot please
“all men, I shall endeavour at least to please
“some; and if I can please none, I shall not dis-
“please myself. I hope my friends will censure
“favourable, if my enemies censure maliciously.
“I expect as many adversaries of one sort, and of
“another, upon my top, as a travelling man hath
“midges about his head in a warm summer even-
“ing. There are escapes in authors, whose
“knowledge is above any thing I can profess. No
“marvel then if a malicious critic, like a viper
“from the fire of contention, fasten on a man’s
“hand. For the author being intent on all,
“cannot lay out his whole industry upon every
“line, which a snarling cur will bark at. I shall
“take it as a favour to have learned and judicious
“men to censure me. *Reprove one,* says Solo-
“mon, *that hath understanding, and he will*
“*understand knowledge.* Some, perhaps, may
“look awry upon me, because I have meddled
“with some ticklish questions, and have been
“too positive in my judgment. If any such
“questions are, they have occurred to me in the
“road, which I could not pass by without a sa-
“lutation. But as all of them have been weighed
“in the ballance of the sanctuary, so these like-
“wise which some may call ticklish, I durst not
“for a world have been positive, if I had not
“judged them consonant to truth. Therefore
let

“ let all men whatever persuasion they are of,
 “ judge charitably : For I have said nothing up-
 “ on the account of feud or favour, nor any thing
 “ *which may cause division or offence, for they*
 “ *that are such do serve not our Lord Je-*
 “ *sus Christ, but eir own belly, and by good*
 “ *words and fair speeches deceive the hearts of*
 “ *the simple,* Rom. xvi. 18. But I wish all that
 “ profess to own the true protestant religion, were
 “ owning the sound principles of the Confession,
 “ and were suitable and consequential to them in
 “ their opinions and practices. As the method
 “ is plain and easy, so is the style. I use only
 “ plain and common arguments. Some perhaps
 “ might have expected a dilution, or answering
 “ adversaries arguments; it’s hard to propose
 “ them to their palates. They complain their
 “ arguments are enervate and clipped, neither is
 “ it expedient to bring from the devil’s armoury
 “ his fiery darts. In going through this book,
 “ you will find the papists confuted upon 74 se-
 “ veral heads, the Quakers on 32; the Socinians
 “ upon 47; the Lutherans upon 13; the Anti-
 “ nomians upon as many; the Anabaptists upon
 “ 32; the Arminians upon 27. The rest are
 “ confuted some upon fewer and some upon
 “ more heads; and by the confutation of these
 “ mentioned, you may the more easily confute
 “ the rest.”

This is all in Mr. Sinclair’s preface which
 needs be resumed here. Many things are said
 meanly personating the author, but some things
 worthy of our notice, and relative to the book.
 I thought might continue before it, save the
 translation

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translation and the title, I know no more belongs to Mr. Sinclair, unless it be the *Alphabetical list of the heresies*. This, though lean, dry, and unequal to the subject, yet it may be of some use to the unlearned readers, and so is re-printed in this edition. But I hope none will think it the product of the learned Mr. Dickson, which leads me forward to give some account of this great man, the proper writer of this book, which I believe he never designed for the public use, but only that of his scholars.

The narrow bounds of this preface, will not allow any large accounts of this worthy person. Neither indeed have I such materials as I could wish, for such a work. If ever a Scot's biography, and the lives of our eminent ministers and christians, be published, Mr. Dickson would shine there as a star of the first magnitude. Till such necessary work appear, which would require able hands, and much help from such as have the remains of our worthies in possession, I shall drop a few hints of what I have met with as to this good man.

Mr. David Dick, or Dickson, was the only son of John Dick, or Dickson, merchant in Glasgow, whose father was an old feuar, and possessor of some lands in the barony of Fintry, and parish of St. Ninians, called the Kirk of the muir. His parents were religious persons, of considerable substance, and many years married before they had this child, and he was the only one ever they had, as I am informed. As he was a Samuel, asked of the Lord, so he was early devoted to him and the ministry; yet afterwards

wards the vow was forgot, till providence, by a rod, and sore sickness on their son, brought their sin to remembrance; and then he was put to renew his studies which he had left, and at the university of Glasgow he made very great progress in them.

Soon after he had received the degree of master of arts, he was admitted regent, or professor of philosophy in that college, where he was very useful in training up the youth in solid learning; and with the learned principal Boyd of Trochridge, the worthy Mr. Robert Blair, and other pious members of that learned society, his pains were singularly blessed, in reviving decayed serious piety among the youths, in that declining and corrupted time, a little after the imposing of prelacy upon us.

By a recommendation of the general assembly, not long after our reformation from popery, the regents were only to continue eight years in their profession, after which, such as were found qualified, were licensed, and upon calls after trials, admitted to the holy ministry. By this constitution, this church came to be filled with ministers well seen in all the branches of useful learning. Accordingly Mr. Dickson was, 1618, ordained minister to the town of Irvine, where he laboured about twenty-three years.

That very year, the corrupt assembly at Perth agreed to the five known articles, palmed upon this church by the king and prelates. Mr. Dickson had not much studied these questions, till the articles were imposed by this meeting; then he closely examined them, and the more he looked
into

into them, the more aversion he found to them; and when some time after, by a sore sickness, he was brought within views of death and eternity, he gave open testimony of their sinfulness.

When this came to take air, Mr. James Law, arch-bishop of Glasgow, summoned him to appear before the high commission, Jan. 29, 1622. Mr. Dickson, at his entrance to his ministry at Irvine, had preached upon 2 Cor. v. 11. the first part, 'Knowing the terrors of the Lord, we persuade men;' when at this juncture he apprehended a separation, at least for a time, the Sabbath before his compearance, he chose the next words of that verse, 'But we are made manifest unto God.' Extraordinary power, and singular moving of affections, accompanied that parting sermon.

According to the summons, Mr. Dickson appeared before the commission, the day named. His prudent carriage, the declinature he gave in, the railing of arch-bishop Spotswood thereupon, the sentence of deprivation and confinement to Turref passed upon him, with his Christian speech upon the intimation of it, are to be found in r. Calderwood's history.

After much intercession with the bishops, and various turns in this affair, narrated by the last named historian, he got liberty to quit Turref, and returned to his longing flock, July, 1623. where his ministerial work was no more interrupted, until he was called to a more important station, as we shall hear.

At Irvine, Mr. Dickson's ministry was singularly countenanced of God. Multitudes were convinced

convinced and converted ; and few that lived in his day were more honoured to be instruments of conversion than he. People, under exercise and soul concern, came from every place about Irvine, and attended upon his sermons, and the most eminent and serious Christians, from all corners of the church, came and joined with him at his communions, which were indeed times of refreshing from the presence of the Lord of these amiable institutions : Yea, not a few came from distant places and settled in Irvine, that they might be under the drop of his ministry. Yet he himself used to observe, that the vintage of Irvine was not equal to the gleanings, and not once to be compared to the harvest at Ayr, in Mr. John Welch's time, when indeed the gospel had wonderful success, in conviction, conversion, and confirmation.

Mr. Dickson had his week day sermons upon the Mondays, the market-days, then at Irvine. Upon the Sabbath evenings, many persons under soul distress, used to resort to his house after sermon, when usually he spent an hour or two in answering their cases, and directing and comforting those who were cast down, in all which he had an extraordinary talent ; indeed he had the tongue of the learned, and knew how to speak a word in season to the weary soul. In a large hall he had in his house at Irvine, there would have been, as I am informed by old Christians, several scores of serious Christians waiting for him, when he came from the church. Those, with the people round the town, who came into the market at Irvine, made the church as throng, if not throng-

er, on the Mondays, as on the Lord's day, by those week day sermons. The famous Stewarton sickness was begun about the year 1630, and spread from house to house for many miles in the Strath where Stewarton water runs on both sides of it. Satan indeed endeavoured to bring a reproach upon the serious persons who were at this time under the convincing work of the Spirit, by running some, seemingly under serious concern, to excesses, both in time of sermon and in families. But the Lord enabled Mr. Dickson, and other ministers who dealt with them, to act so prudent a part, as Satan's design was much disappointed, and solid serious practical religion flourished mightily in the West of Scotland about this time, under the hardships of prelacy.

About the year 1632, some of our Scots ministers, Mr. Robert Blair, Mr. John Livingston, &c. settled among the Scots in the North of Ireland, were remarkably owned of the Lord, and their ministry and communions about the six mile water, were made useful for reviving religion in the power and practice of it. The Irish prelates, at the instigation of ours, got them removed for a season, much against excellent bishop Usher's mind. When silenced and come over to Scotland, about the year 1638, Mr. Dickson employed Messrs Blair, Livingston, and Cunningham at his communion; for this he was called before the high commission. He soon got rid of this trouble, the prelate's power being now on the decline.

I have some of Mr. Dickson's sermons at Irvine, taken from his mouth: They are full of
solid

solid substantial matter, very scriptural, and in a very familiar stile, not low, but extremely strong, plain and affecting. It's somewhat a-kin to Mr. Rutherford's in his admirable letters. I have been told by some old ministers, that scarce any body of that time came so near Mr. Dickson's stile and method in preaching, as the reverend Mr. William Guthrie, minister of Finwick, who equalled, if not exceeded him here.

As Mr. Dickson was so singularly useful in his public ministrations, so I could give many instances of his usefulness more privately, both to Christians in answering their perplexing cases of conscience, and students who had their eye to the ministry, while he was at Irvine: his prudent directions, cautions, and encouragements, given them, were extremely useful and beneficial. I could also give examples of his usefulness to his very enemies, and the Lord's making what he spoke to one that robbed him in the road to Edinburgh of a considerable sum of money, the occasion of the poor youth's change of life, and at length of real conversion. The account of which I have from a worthy person, who had it from himself. But there is not room here to enlarge on these things.

It was Mr. Dickson who brought the presbytery of Irvine to supplicate the council, 1637, for a suspension of a charge given to ministers to buy and use the service-book. At that time four supplications from different quarters, without any concert in the supplicants, met at the council-house door, to their mutual surprise and encouragement. These were the small begin-

nings of that happy turn of affairs, that and next year's, of which it were to be wished we had fuller and better accounts than yet have been published.

In that great revolution Mr. Dickson bore no small share. He was sent to Aberdeen, with Messrs Henderson and Cant, by the covenanters, to persuade that city and country about, to join in renewing the lands covenant with the Lord. This brought him to bear a great part in the debates with the learned doctors Forbes, Barron, Sibbald, &c. at Aberdeen, which being in print, I say no more of them.

When the king was prevailed with to allow a free general assembly at Glasgow, Nov. 1638. Mr. Dickson and Mr. Bailey, from the presbytery of Irvine, made a great figure there. In all the important matters before that grave meeting, he was very useful, but Mr. Dickson signalized himself in a seasonable and prudent speech he had, when his majesty's commissioner threatened to leave the assembly. It's in mine eye, but too long to stand here, and too important and nervous to abridge. In the 11th session, Dec. 5. he had another most learned discourse against Arminianism, which I also omit.

The reports of the Lord's eminent countenancing Mr. Dickson's ministry at Irvine, had e'er this time spread through all this church; but his eminent prudence, learning, and holy zeal, came to be universally known, especially to ministers, from the part he bore in the assembly at Glasgow: So that he was almost unanimously chosen moderator to the next general assembly at Edinburgh, August 1639. Many of his speech-

es, and instances of his wise management at so critical a juncture, are before me in a M.S. account of that assembly. In the 10th session, the city of Glasgow presented a call to him; but partly because of his own aversion, and the vigorous appearances of the earl of Eglinton and his loving people, and mostly from the remarkable usefulness of his ministry in that corner, the general assembly continued him at Irvine.

But not long after, 1641, he was transported to be professor of divinity in the university of Glasgow, where he did great services to the church and interests of real religion, by training up many youths for the holy ministry. Notwithstanding of his laborious work amongst them, he preached every Lord's day forenoon in the High-Church there; and got in, and I think, had for his colleague, the learned and zealous Mr. Patrick Gillespie

In the year 1643, the church laid a very great work on him, Mr. Henderson and Mr. Calderwood, to form the draught of a directory for public worship, as appears by the act of assembly. When the pestilence was raging at Glasgow, 1647. the masters and students of the university removed to Irvine, upon Mr. Dickson's motion. There the holy and learned Mr. Durham passed his trials, and was earnestly recommended by the professor to the presbytery and magistrates of Glasgow, and in a little time ordained minister to that city. Great was the friendship and familiarity between these two eminent lights of the church there; and among other effects of their familiar conversation, which still turned upon

probable subjects and designs, we have the *sum of saving knowledge*, which hath been so often printed with our Confession of Faith and Catechisms. This, after several conversations, and thinking upon the subject and manner of handling it, so as it might be most useful to vulgar capacities, was by messers Dickson and Durham dictated to a reverend minister, who informed me, about the year 1650. It was the deed of these two great men, and though never judicially approved by this church, deserves to be much more read and considered than I fear it is.

About this time Mr. Dickson had a great share in the printed paraphlets upon the unhappy debates betwixt the resolutioners and protesters. He was in his opinion for the public resolutions, and most of the papers upon that side were written by him, Mr. Robert Bailey, and Mr. Robert Douglass; as those on the other side were written by Mr. James Guthrie, Mr. Patrick Gillespie, and a few others.

I have not enquired into the exact time when Mr. Dickson was transported from the profession of divinity at Glasgow, to the same work at Edinburgh; but I take it to have been about this time. It was, I think, at Edinburgh he dictated in Latin to his scholars, what is here presented to the reader in English. There he continued his laborious care of students of divinity, the growing hopes of a church; and either at Glasgow or Edinburgh, most part of the presbyterian ministers, at least, in the west, south, and east parts of Scotland, from the year 1640, to the happy revolution, were under his inspection.

And

And from this very book we may perceive his care to educate them in the form of sound words, and to ground them solidly in the excellent standards of doctrine agreed to by this church. May it still be the care and mercy of the church of Scotland, to preserve and hand down to posterity, the scriptural pure doctrine delivered by our first reformers to Mr. Dickson and his contemporaries, and from him, and the other great lights in his day, handed down to us now upon the stage, without corruption and declining to right or left hand.

Mr. Dickson continued at Edinburgh, discharging his great trust with faithfulness and diligence, until the melancholy turn by the restoration of prelacy, upon king Charles's return; when, for refusing the oath of supremacy, he was, with many other worthies, turned out. His heart was broke with the heavy change on the beautiful face of this reformed church. He was now well stricken in years, his labour and work was over, and he ripe for his glorious reward.

Accordingly in December 1662, he fell extremely weak. Mr. John Livingston now suffering for the same cause with him, and under a sentence of banishment for refusing the foresaid oath, came to visit Mr. Dickson on his death-bed. They had been intimate friends near 50 years, and now rejoiced together as fellow confessors. When Mr. Livingston asked the professor how he found himself; his answer was, "I have taken all my
" good deeds, and all my bad deeds; and cast
" them through each other in a heap before the
" Lord; and fled from both; and betaken my-
" self

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“self to the Lord Jesus Christ; and in him I
“have sweet peace.” Mr. Dickson’s youngest
son gave my informer, a worthy minister yet alive,
this account of his father’s death. Having been
very weak and slow for some days, he called the
family together, and spoke in particular to each
of them, and when he had gone thro’ them all, he
pronounced the words of the apostolical blessing,
2 Cor. xiii. 14. with much gravity and solemnity;
and then put up his hand and closed his own eyes,
and without any struggle or apparent pain, im-
mediately expired in the arms of his son, my
brother’s informer.

Mr. Dickson married Margaret Robertson,
daughter to Archibald Robertson of Stonehall, a
younger brother of the house of Ernock, in the
shire of Lanerk. By her he had three sons,
John Dickson, clerk to the exchequer in Scot-
land; Mr. Alexander Dickson, professor of the
Hebrew tongue in the college of Edinburgh; and
Mr. Archibald Dickson, who lived with his fami-
ly in the parish of Irvine. By these he hath left
a numerous posterity.

It remains only now that I give some account
of Mr. Dickson’s writings and works, he hath
left behind him, in print and in manuscript, which
speak when he is dead. He was concerned in,
and I am ready to think one principal mover of
that concert among several worthy ministers of
this church, for publishing short, plain, and prac-
tical expositions upon the whole Bible. I cannot
recover all their names who were engaged in this
work, but I know messrs Robert Douglass, Ru-
therford, Robert Blair, George Hutcheson, James
Ferguson,

Ferguson, Alexander Nisbet, James Durham, John Smith, and, some others, had particular books of holy scripture allotted to them. The labours of the most of these are published, and the works of others of them yet remain in manuscript. Mr. Dickson, with whom at present I am only concerned, published,

His commentary on the Hebrews, 8vo.

——— On Matthew, 4to.

----- On the Psalms, 8vo.

----- On the epistles, Latin and English, 4to and folio.

His therapeutica sacra: or, cases of conscience resolved, in Latin 4to, in English 8vo.

A treatise of the promises, 12mo. Dublin 1630.

Besides these, he wrote a great part of the answers to the demands and duplys, to replies of the doctors of Aberdeen, 4to. and some of the pamphlets in defence of the public resolutions, as hath been observed; with some short poems on pious and serious subjects, which I am told have been very useful, when printed and spread among country people and servants; such as, *The Christian sacrifice. O mother dear Jerusalem!* and on somewhat larger, 8vo, 1649. entitled, *True Christian love*, to be sung with the common tunes of the psalms. This is all of his I have seen in print.

Several of his M S. remain unprinted. Besides some of his original letters, I have his *Preparatio tyronis concionaturi*, which I suppose he dictated to his scholars at Glasgow. *Summarium libri*

libri Jeseia. His *letter on the resolutions.* His *first paper upon the public resolutions.* His *reply to Mr. Patrick Gillespie, and Mr. James Guthrie.* His *no separation of the well affected from the army.* I am not sure but some of these may be in print, they are generally pretty large papers, of several sheets in writing. His sermons at Irvine upon 1 Tim. i. 5. I have mentioned already. I doubt not but many more of his valuable papers are in the hands of others: Such as his *Precepts for a daily direction of a Christian's conversation.* *The grounds of the true Christian religion,* by way of catechism for his congregation of Irvine. *A compend of his sermons upon Jeremiah and the Lamentations, and the first nine chapters of the epistle to the Romans.* These I have not seen, but I know they are in the hands of ministers. I do not mention his *Prelectiones in Confessionem fidei,* since it follows here in English.

Which would lead me to end this preface with a few hints of the usefulness of this book the reader hath now in his hands. It would be arrogance and insufferable presumption in me, to offer to recommend any thing of the reverend and learned professor Dickson's. His praise is in the churches, and particularly in this; any thing of his is far above a recommendation from so mean a hand as mine, and needs no elogiums from any. All I have in my view is, to point out the reformation, about her summaries of doctrine and confessions of faith; and put the common people, in whose hands this book may come, in mind of the benefits and advantages they may have, by their
careful

careful perusal of it, and comparing what is here with our excellent Confession itself, and above all, with the scripture upon which our Confession is founded, and by which it is proven; which I am assured will be very great, if there be a serious dependence upon the Father of lights, thro' his Son, by a lively faith, for the Spirit of illumination, wisdom and revelation; without whom there is no spiritual, saving, or truly useful knowledge of the truth, as it is in Jesus.

Our excellent reformers began their work 1550. with an excellent summary of Christian doctrine; which both ministers and professors harmoniously subscribed, and the estates of parliament imbodyed with the standing laws of this kingdom, as the public authorised doctrine. About twenty years after, upon the restless and almost constant attempts of Papists against our scriptural and reformation establishment, in doctrine, worship, discipline, and presbyterian government; our national covenant, containing a negative confession of faith, especially levelled against popery, was formed by the king's command, sworn and subscribed by his majesty and family; and then, by act of council, and by several acts of the general assembly, was sworn and subscribed by all ranks of protestants in Scotland, after it had been carefully explained and cleared up by ministers to their people, in every congregation.

These confessions continued as the public standards of the doctrine of the church of Scotland, and were subscribed by the ministers and other church officers, till prelacy was forced in upon us. With this, a deluge of looseness in principles

principles and practice came in. The managers under prelacy seemed to lay this down as a rule in their procedure, to depart as far as they could, with the name of Protestants, from the former usages and practices of our Presbyterian reformers; and when they had got the government and reformation-discipline, solemnly engaged unto in the national covenant, overturned, and after they had innovate our pure and scriptural worship by new forms, in the corrupt assembly 1616, and had gone greater lengths this way two years after, in their meeting at Perth; they found it proper also to draw up a new Confession of Faith. Matters as yet were not ripened indeed for such alterations in doctrine, as afterwards broke in; and as far as I have observed, the doctrine of their new Confession is pretty safe; and to that, likewise, subscription was required. But when there is no scriptural government and discipline, the hedges Christ hath appointed for the preservation of the truth, it appears to me impossible, that the doctrine of a church can remain long in any tolerable state.

Accordingly Popery and Pelagianism, better known under the name of Arminianism, very soon overspread this church, with Prelacy. This is candidly acknowledged by our celebrated historian bishop Burnet, in his memoirs; and what he hath said, might be fully vouched, and much enlarged from many remains of that period. It is now more than evident, that by the influence of bishop Laud, and the party whereof he was the head, and the reformation doctrine in England, till then Antipelagian, and perfectly agreeable to
that

that of the rest of the reformed churches, as well as ours in Scotland, by his interest with our bishop; who were all at his devotion, was brought to a terrible degree of corruption. Pelagian and Popish tenets were then the only road to preferment, and such as fell in with them were highly caressed; all which was evidently done to poison the kingdoms with slavish and arbitrary principles, and to destroy our civil rights and liberties, of which pure scriptural doctrine is a greater preservative, than many in this loose age consider.

When matters were at this low pass in Scotland, and our all, as to religion and property, in the utmost hazard, the known struggles for both were made 1637, and 1638, by our nobility, gentry, and ministers. They began, after regular complaints and supplications, with renewing their, and the lands covenant with the Lord; and solemnly engaged themselves to stand by the reformation doctrine in the national covenant, which necessarily, naturally, and plainly, took in our own scriptural government and discipline, in use and practice.

This great turn, in a few years, grew up to a solemn contract and covenant with the English nation, and the consequence of which was, endeavours after uniformity in doctrine, worship, discipline, and government, in order to which, the learned and grave synod of divines, who met at Westminster, was called: a meeting for piety, solid and extensive learning, and all other qualities necessary for the great work they had to do, equalled by very few, and surpassed by none since the primitive times of Christianity. By

them, with the assistance of our Scots commissions, was formed our present Confession of Faith, the best summary of doctrine I know of in the reformed churches. This excellent Confession was, after mature examination, unanimously agreed to by our general assembly, in their act 1647, and received solemnly as the standard of doctrine, professed and preached by all the members, ministers, and church officers in this reformed church of Scotland, and that in consequence of our solemn dedication to the Lord as a church and land. And certainly it was one of the greatest mercies to us and posterity, that soon after the never to be forgotten revolution, brought about by that great instrument of divine providence, the late glorious king William, that excellent compofure was publicly examined and approved, received the sanction of king and parliament, and was made part of our legal constitution and establishment. God himself strengthen what he hath wrought for us, and create a defence over all the glory.

The scriptural doctrine contained in this our excellent Confession is, what every one ought to peruse, understand, and compare with the holy oracles, the only rule of faith and practice. Our Confession of faith is *the form of sound words*, which we ought to *hold fast in faith and love which are in Christ Jesus*. These forms and summaries of Christian doctrine, drawn from the inspired scriptures, have been used in the first and purest ages of Christianity; and since the reformation, not only by this church, but, as far as I can observe, by all who have separated themselves

themselves from the abominations of popery, and that with greater advantages, and for many excellent purposes. These being founded upon the scriptures and supported by them, cannot possibly contain any thing contrary to Christian liberty, or our impartial enquiry into the mind of God discovered in his word; but are excellent helps, especially to common people, to search the scriptures, and put them in case *to give a reason of the hope which is in them, to every one that asks it.* If at this day these excellent summaries are ridiculed and opposed by Deists, and Free-thinkers, by Socinians, Arians, and Arminians, I should think this should be no strong argument with sober and impartial enquirers into the truth, to lay them aside; but rather should raise our hearty concern for them, as valuable means for knowing and securing the great truths of Christianity, in so loose an age, when the foundations are in hazard to be destroyed.

I hope and pray, that this boundless latitude may never gain ground in this church, which hath now near two hundred years experience of the good effects of this excellent means for preserving the purity of doctrine among us. No small dust hath been lately raised among our neighbours against confessions of faith, as engines of Popery, shackles upon knowledge, and many other hard epithets. The fair and candid way in this outcry had been, in my humble opinion, to have above-board attacked the doctrine of our Westminster confession, and proven it inconsistent with the holy Scriptures. That, it seems,

appeared a hard task, and it was much easier to make a general cry of imposition, inquisition, and the like. Any thing like argument, which I have noticed in this unhappy debate, strikes against translations of the Scripture by men not inspired, and at this rate we must go back to one of the worst branches of Popery! or it levels against all government, order, and ministerial authority and power in the church as a spiritual society, set up by the great God our Saviour; and thus we must fall into anarchy and confusion, and by a licentious liberty, every one be left to do what is good in his own eyes, to the ruin of real practical Christianity, and no small hazard to civil society. Far be it from me to charge those consequences upon the opposers of confessions of faith. I hope when they come to lay aside their present bigotry and heat, and impartially weigh matters, they will see their arguments prove too much, much more than they design, if they prove any thing at all, and naturally lead to all the excesses of Deists and Free-thinkers. Let me only add, that a little reflection and cool enquiry will also discover, that the subscribing the real sense of the scripture, as well as the words of it, must be a reasonable and good means to maintain the doctrine and truths in it.

We are now fallen into the last perilous times, when damnable errors are breaking out, and the foundation truths of our holy religion are called in question. It must then highly concern all to be established in the faith, and the present truth. In the first and chief room we ought to have

have our understandings opened, that we may understand the Scriptures; and to search and study these with the greatest sincerity, diligence, and dependence on the Holy Spirit of Christ: One excellent help to this, at least as to such who cannot dip into the originals, and make use of the larger and more learned treatises of great and good men, will be a full and a thorough acquaintance with our Confession of Faith; there the scriptural truth, which makes us free, is brought down to the level of all; and those things, which for great and wise ends are scattered up and down the word of God, are brought together in an easy, plain, and convincing order; and when compared with their scripture proofs and foundations, cannot fail to be singularly useful.

The following book, as it were, breaks the truths in our Confession small, and prepares them for the meanest capacities. The learned author brings in the different errors under proper heads, and, in a most plain and solid way, refutes them from the holy scriptures. At once he discovers the design of the particular branches of our excellent Confession of Faith, he establishes the truth therein laid down, and guards against the gangrene and poison of contrary errors, with judgment and perspicuity, and in a manner far above any character I can give.

I shall only add my humble and earnest wishes, that this treatise may, through God's blessing, be made useful to establish those into whose hands it comes, in the truth and faith, for which we

xxx *A short Account of the Life, &c.*

ought to contend earnestly; to guard many against the growing looseness and errors of this time; and tend to the increase of solid, real knowledge of the truth, which is according to godliness; which I am persuaded was the worthy author's view in writing of it.

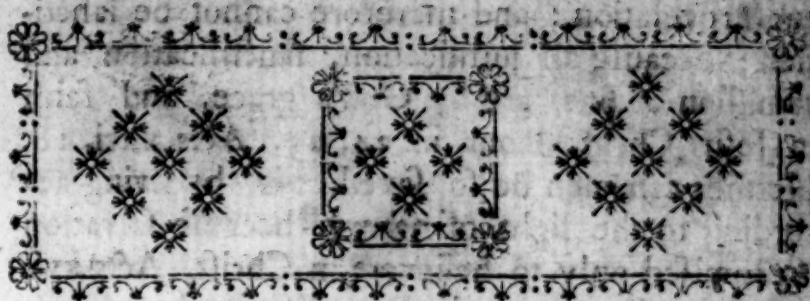
EASTWOOD, }

Jan. 5. 1726. }

R. W.

28 OC 62

C H A P.



C H A P. 1.

Of the Holy Scripture.

QUESTION I.

“ **I**S the light of nature, and the works of
 “ creation and providence, sufficient to give
 “ that knowledge of God, and of his will,
 “ which is necessary to salvation ?”

No; 1 Cor. i. 21. and 1 Cor. ii. 13. 14.

Well then, do not the Socinians err, who maintain, That men living according to the law, and light of nature, may be saved? Yes.

By what reasons are they confuted?

1st, Because none can be saved, unless they be born by the incorruptible seed of the word, 1 Pet. i. 23. 2^d, Because Christ is the way, the truth, and the life, and no man cometh to the Father but by the Son, John xiv 6. 3^d, Because there is none other name under heaven, given among men, whereby we must be saved, but by the name of Jesus, Acts iv. 12. 4th, Because
 men

men cannot believe in Christ, without supernatural revelation : and therefore cannot be sanctified ; because all justification, sanctification and remission of sins, are by God's grace, and faith in Jesus Christ, Rom. iii. 24, 25. Acts xxvi. 18. Neither can men be so saved, *viz.* by living according to the light of nature, because salvation is promised only to believers in Christ, Acts xvi. 31. John iii. 16. *5th*, Because all that know not God, will be punished eternally, 2 Thes. i. 8. But men without supernatural revelation cannot savingly know God, 1 Cor. i. 21. Mat. xi. 27. *6th*, Men destitute of supernatural revelation cannot know their own corruption and misery, by the first Adam, nor the remedy which is offered by Christ the second Adam. They are without God, without hope, without the promises, without the church, and covenant of God ; and the mysteries of faith are hid, and unknown to them alienarily, that perish and are lost Eph. ii. 11, 12. Rom. ix. 4. 2 Cor. iv. 3. Mat. xiii. 11, 12. Mat. xi. 25, 26, 27.

Quest. II. " Are the holy Scriptures most necessary to the church ? "

Yes ; 2 Tim. iii. 15. 2 Pet. i. 19.

Well then, doth not the popish church err, that affirms, The true church to be infallible, in teaching and propounding articles of faith, both without, and against the Scripture ; and that their unwritten traditions are of divine and equal authority with the canon of the Scripture ?

Yes.

Do not likewise the Libertines and Quakers err, affirming, That God doth teach, and guide
the

the elect into all truth, by the alone instinct and light of the Spirit, without any written word whatsover? Yes.

By what reasons are they confuted?

1st, Because the Scriptures are the foundation upon which the church is built, Eph. ii. 20. 2^d, Because all things are to be examined by the rule of the word, as the noble Bereans did, Acts xviii. 11, 12. 3^d, Because unwritten traditions are subject and liable to many corruptions, and are soon and quickly forgotten. 4th, Because we have life eternal in the Scriptures, therefore they must be necessary to the church, John v. 39. 5th, Because the Scriptures are given, that the man of God may be perfect, thoroughly furnished to all good works, 2 Tim. iii. 16, 17. and the Scriptures are written, that men may believe, John xx. 31.

Quest. III. "Are these former ways of God's revealing his will unto his people now ceased?"

Yes.

Well then, do not the enthusiasts and quakers err, who maintain, That the Lord hath not ceased yet to reveal his will as he did of old?

Yes.

By what reasons are they confuted?

1st, Because God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, Heb. i. 1, 2. The apostle calls the time of the New Testament the last days, because under the same, there is no more alteration to be expected, but all things are to abide without adding, or taking away, as was taught

taught and ordained by Christ, until the last day; See also Joel ii. 18. Acts ii. 17. The ways and manners of old were first by inspiration. 2 Chron. xv. 1. Isa. lix. 21. 2 Pet. i. 21. Secondly, By visions, Numb. xii. 6, 8. Thirdly, By dreams, Job xxxiii. 14, 15. Gen. xl. 8. Fourthly, By Urim and Thummim, Num. xxvii. 21. 1 Sam. xxx. 7, 8. Fifthly, By signs, Gen. xxxii. 24. Exod. xiii. 21. Sixthly, By audible voice, Exod. xx. 1. Gen. xxii. 15. All which do end in writing, Exod. xvii. 17, 14. which is a most sure and infallible way of the Lord's revealing his will unto his people.

Quest. IV. "Do the books of the Old and New Testaments come under the name of the Holy Scripture, and Word of God?"
Yes.

Well then, do not the Quakers err, who maintain, That the Scriptures ought not to be called the word of God? Yes.

By what reasons are they confuted?

1st, Because Christ says, If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, John x. 35. Here it is evident, that the word of God, and the Scriptures are the same. 2^d, Because the predictions of the prophets, are expressly called the word of God. Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, 2 Chron. xxxvi. 22. Here we see it is evident, that the written prophecies of Jeremiah, which are part of the holy Scriptures, are called the word of God. 3^d, Because what Christ calls the
commandment

commandment of God, he calls the word of God, Mark vii. 9, 10. compared with v. 13. *4th*, Because the apostle calls the sword of the Spirit, the word of God. This sword, is the sword of the Holy Spirit, which he doth, as it were, put into our hand, to resist Satan, against all his temptations, Eph. vi. 17. Therefore, by the sword of the Spirit, must be understood the scripture, not the Spirit himself, as some Quakers affirm. It is evident also, from Mat. iv. where Christ being tempted by the devil, with three different temptations, resists him with three different places of Scripture. And being asked by the Pharisees, why his disciples did pluck the ears of corn upon the Sabbath day, answered by Scripture, Mat. xii. 1, 2, 3, 4. Teaching us, that Satan's temptations must be carefully answered, and that by Scripture, as the only mean to overcome him, and his instruments. *5th*, Because the word of God is quick and powerful, and sharper than any two edged sword, Heb. iv. 12. This cannot be understood of Christ, because Paul, in his other writings, doth not call the person of Christ by this name, and therefore must be understood of the word of the gospel, the power whereof is described, Rom. i. 16. *6th*, See these following places of scripture, Psal. cxix. 172. 1 Kings xvi. 12. and 2 Kings ix. 36. and xxiii. 16. Isa. xxviii. 13. Hos. i. 1, 2. Isa. xxxvii. 22. Prov. xxx. v. By the Scripture, or the word of God, we do not understand the bare letters, or the several written words, of the holy scripture, which the adversaries may imagine we call the word of God. These are only the vessels,
which

which carry and convey that heavenly light unto us. But we understand thereby, the doctrine or will of God revealed unto reasonable creatures, teaching them what to do, believe, or leave undone, Deut. xix. 29.

Quest. V. "Are the Scriptures given of God
"to be the rule of faith and life?

Yes; Luke xvi. 29, 31. Eph. ii. 20. Rev. xx. 18, 19. 2 Tim. iii. 16.

Well then, doth not the Popish church err, who maintain, Their unwritten traditions to be the rule of faith? Yes.

Do not likewise the Enthusiasts, and the Quakers err, who maintain, The Spirit within, that teaches the elect, to be the only rule of faith? And that the dictates of light within, are of as great authority as the Scriptures? Yes.

By what reasons are they confuted?

1st, Because the Scriptures are called a rule, Gal. vi. 16. 2^d, Because nothing is to be added to the scriptures, Deut. iv. 2. and xii 32. Prov. xxx. 6. Rev. xxii. 19, 20. 3^d, Because we ought rather to follow the scripture in this life, than a voice spoken from heaven, 2 Pet. i. 19, 21. 4th, Because the scripture is written, that we may believe, John xx. 31. 5th, Because the Scripture is given for making the man of God perfect, 2 Tim. iii. 17. 6th, Because we must betake ourselves in the whole of religion to the law, and to the testimony, Isa. viii. 20. 7th, Because Christ himself refers the greatest question that ever was, whether he be the Son of God, or not, to the scriptures, John v. 38, 39. Search the Scriptures, says he, for they testify of me.

8th,

8th, Because the Holy Ghost did never give such a designation to his own word, as an historical rule, and dead letter; or as some Quakers call them, not the "principal fountain of truth and knowledge, not the first rule of faith and manners," but the *regula secundaria*, subordinate to the Spirit; whence, as they affirm, "the holy scriptures have all their true worth, excellency, and certainty:" Whereas Paul says expressly, Faith comes by hearing and hearing by the word of God, Rom. x. 14. 9th, Because the spirits cannot be known by any other rule than by the written word. It is certain, that the devil transforms himself into an angel of light, 2 Cor. xi. 14. There is a spirit of the world, 1 Cor. ii. 12. A spirit that rules in the hearts of the children of disobedience, Eph. ii. 2. There is a lying spirit, 1 Kings xxii. 22. And a spirit of error and delusion, 1 John iv. 6. How shall these be known to be such, or the Spirit, which the Quakers obtrude upon us, not to be one of them, but by the rule of the word?

Quest. VI. "Are the books commonly called "Apocrypha, of divine inspiration?"

No; Luke xxiv. 27, 44. Rom. iii. 2. and 2 Pet. 21.

Well then, do not the Papists err, who affirm, That the books called Apocrypha, are of divine inspiration, and of equal authority with the undoubted word? Yes.

By what reasons are they confuted?

1st, Because they were never written in the Hebrew tongue, nor by any of the prophets. 2d, Because they are never cited in the New Testa-

ment by Christ, or by any of the apostles, as the books of the canonical scriptures are. 3^d, Because they contain many fabulous, and impious doctrines and histories. (1.) Tobit v. 21. The angel says, He was Azariah, the son of Ananias. This was a manifest lie, which cannot be attributed to a good angel; and therefore the Spirit of God hath not dictated this history. (2.) It is reported, Tobit vi. 6, 7, 16, 17. that the heart and liver of a fish was good to make a perfume to drive away the devil, if any man was troubled with him, or with any evil spirit. And it is said, Tobit xii. 15. by the angel, I am Raphael, one of the seven holy angels, that presents the prayers of the saints. This is only proper to Christ. (3.) Because the fact of Simcon and Levi, condemned by Jacob, acted by the Spirit of God, Gen. 34. 25. in killing the Shechemites, is commended by Judith, ix. 2, 3. (4.) Because you will read of an offering for the dead, prayers and reconciliation for the dead, that they might be delivered from sin, 2 Maccab. xii. 43, 44, 45. See what contradictions are in comparing together, 1 Maccab. vi. 8. 2 Maccab. xv. 16. 2 Maccab. ix. 5.

Quest. VII. "Doth the authority of the holy Scripture, for which it ought to be believed, and obeyed, depend upon the testimony of any man, or church?"

No; 2 Pet. i. 19, 21. 2 Tim. iii. 16. 1 Thes. i. 13.

Well then, do not the Popish writers err, who maintain, The authority of the Scriptures, to depend upon the testimony of the church, as to us?"

Yes.

By

By what reasons are they confuted?

1st, Because the word is to be received by us, not as the word of man, but as the word of God, 1 Thes. ii. 13. 2^d, Because the doctrine of Christ, to be received by believers, dependeth not on man's testimony, John v. 34. 3^d, Because God only is true, and infallible, and all men are liars, Rom. iii. 4. Heb. vi. 18. He is of incomprehensible wisdom, Psal. cxlvii. 5. Of great goodness, Exod. xviii. 7. Rom. xi. 12. Psal. xxxiv. 8. Of absolute power and dominion, Gen. xvii. 1. Psal. l. 1, 2. Of infallible truth, who can neither deceive or be deceived, Rom. iii. 4. Tit. i. 2. Heb. vi. 18. Therefore he ought to be credited in all his narrations, promises, threatnings, and prophecies, and obeyed in all his commands allenarly, because he himself hath said so.

Quest. VIII. "Is the whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and love, either expressly set down in scripture, or by good and necessary consequence, may be deducted from it?"

Yes; 2 Tim. iii. 15. Gal. i. 8, 9. 2 Thes. ii. 2.

Well then, do not the Popish church err, who maintain, The Scripture to be an imperfect rule, and therefore to stand in need of a supply of unwritten traditions? Yes.

By what reasons are they confuted?

1st, Because all Scripture is given, that the man of God may be perfect, thoroughly furnished to all good works, 2 Tim. iii. 16, 17. 2^d,

Because the psalmist says expressly, the law of the Lord is perfect, converting the soul, Psal. xix. 7, 8. *3d*, Because nothing is to be added to the word of God, Deut. iv. 2. Prov. xxx. 6. Therefore the Scriptures must be a compleat and perfect rule of faith, and not an imperfect rule, or but partly a rule, as they teach.

Quest. IX. "Is it warrantable to argue in articles, or matters of faith, by consequences
"natively deduced from scripture? Yes.

Well then, do not the Socinians, Quakers, Anabaptists, and Arminians err, who maintain, That all matters of faith, are set down expressly, and in so many words in Scripture, and that no matters of faith, at least necessary to salvation, can be built upon consequences drawn from the Scriptures? Yes.

By what reasons are they confuted?

1st, Because Christ himself proves, that necessary point of faith, the resurrection of the dead, from scripture by a consequence, Mat. xxiii. 29, 31, 32. To be any one's God, is to give one eternal life, Psal. xxxiii. 12. Psal. cxliv. 15. Whence followeth, that those patriarchs lived still with God, in respect of their souls, which these Sadducees also denied, Acts xxiii. 8. and should also rise in respect of their bodies, and live eternally: Seeing he is called a God, not of one part of them only, but of their whole persons. And in that same chapter, ver. 43, 45. Christ proves his deity by a consequence from scripture, against the Pharisees. *2d*, So doth Apollos, Acts xviii. 28. and Paul, Acts xix. 22. prove from the Old Testament, Jesus to be the Christ:

Chrriſt: But it is not expreſſy ſaid in the Old Teſtament, that he is the Chriſt. Is not that which neceſſarily follows from ſcripture, contained in it implicitly, and implicitly revealed by God, infallibly true?

Queſt. X. “ Is the inward illumination of the Spirit of God neceſſary, for the ſaving underſtanding of ſuch things, as are revealed in the word?”

Yes; John vi. 45. 1 Cor, ii. 9, 10, 11, 12.

Well then, do not the Socinians and Arminians err, who maintain, That men without the revelation of the Spirit, are able to underſtand the Scriptures for their ſalvation? Yes.

By what reaſons are they confuted?

1^{ſt}, Becauſe the diſciples of Chriſt were not able to underſtand the Scripture, before he opened their eyes, Luke xxiv. 45. 2^d Becauſe the Jews to this day cannot underſtand the Scriptures of the Old Teſtament, until the vail, by the Spirit of God, be taken away, 2 Cor. iii. 14, 15, 16, 18. 3^d, Becauſe the pſalmiſt David ſeeketh from God; the opening of his eyes, that he may behold wondrous things out of his law, Pſal. cxix. 18.

Queſt. XI. “ Are all theſe things, which are neceſſary to be known, believed, and obſerved for ſalvation, ſo clearly propounded, and opened in ſome place of Scripture or other, that not only the learned, but the unlearned, in a due uſe of the ordinary means, may attain unto a ſufficient underſtanding of them, for their ſalvation?”

Yes; Pſal. cxix. 105, 130.

Well then, do not the Papists err, who maintain, That things necessary to salvation, are obscurely and darkly set down in Scripture; and that without the help of unwritten traditions, and the infallible expounding of the church, the Scriptures cannot be understood? Yes.

By what reasons are they confuted?

1st, Because the word is a lamp unto our feet, and a light unto our paths, Psal. cxix. 105. 2^d, Because the Scriptures is a light which shineth in a dark place, 2 Pet. i. 19. 3^d, Because the Scriptures enlighteneth the eyes, and maketh the simple wise, Psal. xix. 7, 8.

Quest. XII. "Hath not the Lord, by his singular providence and care, kept pure in all ages the Old Testament in Hebrew, and the New Testament in Greek?"

Yes; Mat. v. 18.

Well then, do not the Papists err, who maintain, The Old Testament in Hebrew, and the New Testament in Greek, which are the fountains, to be corrupted, and that their common Latin version is authentic? Yes.

By what reasons are they confuted?

1st, Because Christ says, till heaven and earth pass, one jot, or one title shall in no wise pass from the law, till all be fulfilled, Mat. v. 18. 2^d, Because there can be no urgent necessity shown, why the fountains are corrupted. 3^d, If any such corruption had been in the Scripture, Christ, and his apostles, and the orthodox fathers had declared so much. 4th, Because they never have nor can make out any manifest corruptions in the fountains, albeit, most manifest and

and undeniable demonstrations are given of the corruptions of their Latin version, which they make authentic.

Quest. XIII. "Are the original tongues, viz. "the Hebrew and the Greek, to be translated "in the vulgar language of every nation into "which they come?" Yes.

Are we commanded in the fear of God to read and search the scriptures?

Yes; John v. 39. 1 Cor. xiv. 6, 9, 11, 12, 14, 24, 27, 28.

Well then, do not the Papists err, who maintain, There is no necessity of translating the original tongues, the Hebrew, and the Greek, into the vulgar language of every nation, unto which they come, but rather a very great hazard, and danger of errors and heresies?

Yes.

Do not likewise the same Papists err, who forbid the reading of the Scriptures in the vulgar tongues? Yes.

By what reasons are they confuted?

1st, Because the Scriptures were given long since to the Jews, in their own vulgar language, that they might be read publickly and privately by all, Deut. xxxi. 10, 11, 12. Deut. xi. 18, 19, 20. 2^d, Because the New Testament was written in the Greek language, which at that time was most generally known to all nations. 3^d, Because Christ bids all, promiscuously, search the Scriptures, John v. 29. 4th, - Because the prophets and apostles preached their doctrines to the people and nations in their known languages, Jer. xlvi. 15, 16. Acts ii. 6. 5th, Because immediately

mediately after the apostles times, many translations were extant. *6th*, Because all things must be done in the congregation unto edifying, 1 Cor. xiv. 26. but an unknown tongue doth not edify. *7th*, Because all are commanded to try the spirits, 1 Thes. v. 21. 1 Cor. x. 15. *8th*, Because the Scriptures teach the way of life, Prov. ii. 9. Luke xvi. 19. Acts xxiv. 14. *9th*, Because the Scriptures set forth the duty of every man in his place, and estate of his life, Deut. xvii. 8, 19, 20. Josh. i. 8. Psal. cxix. 24. 2 Chron. xxiii. 11. *10th*, Because they are the grounds of faith, Rom. iv. 20. 2 Chron. xx. 20. *11th*, Because they are the epistle of God sent to his church, Hos. viii. 12. Rev. ii. 1, 8, 12. *12th*, Because they are his Testament, wherein we may find what legacies he hath bequeathed unto us, 2 Cor. iii. 14, 16. Heb. x. 16. John xiv. 16. *13th*, Because they are the sword of the Spirit, Eph. vi. 17. *14th*, Because being embraced and known, they make a man happy, Psal. cxix. 97, 98. Luke x. 42. Luke xvi. 29. Psal. i. 2. Rev. i. 3. *15th*, Because when the scriptures are neglected or contemned, they plunge men into all misery, Heb. ii. 3. Mat. xxii. 20. Psal. l. 16.

Quest. XIV. "When there is a question about the true meaning, and full sense of any Scripture, must it be known and searched by other places which speak more clearly?"

Yes; 2 Pet. 21. Acts xv. 15, 16.

Well then, do not the Papists err, who maintain, The Scriptures not to be a sufficient interpreter of itself, and that the sense of it cannot be
be

be gathered infallibly, when the text is doubtful, from other places which speak more clearly, but only from the magisterial traditions and unwritten opinions of the church of Rome? Yes.

By what reasons are they confuted?

1st, Because the noble Bereans compared scripture with Scripture, for finding out the true and sure sense of it, Acts xvii. 11. 2^d, Because the apostle Paul did the same, Acts xxviii. 23. 3^d, Because the same was done by the council of the apostles and elders, Acts xv. 15, 16, 17.

Quest. XV. "Is the Holy Spirit, speaking in
" the Scripture, the supreme judge by which all
" controversies of religion are determined, and
" all decrees of councils, opinions of ancient
" writers, doctrines of men, and private spirits
" to be examined, and in whose sentence we are
" to rest?"

Yes; Matth. xxii. 29, 31. Eph. ii. 20. Acts xxviii. 25.

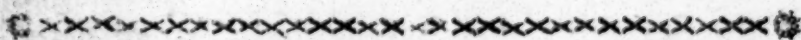
Well then, do not the Papists err, who maintain, That the church of Rome, and the Pope, are the supreme judges of all controversies of faith: And that his decrees and determinations are to be believed without examination, and implicitly to be believed by all believers? Yes.

Do not likewise the Quakers err, who maintain, That the light within, which teacheth the elect, is the only judge of all controversies of faith. Yes.

By what reasons are they confuted?

1st, Because God commands all men to go to the law and to the testimony, in doubtful matters, Isa. viii. 20. 2^d, Because all doubts in religion,

igion, are to be examined by the rule of the word, Acts xvii. 11. Gal. vi. 16. *3d*, Because Christ, and his apostles, did always dispute and reason from the Scriptures against the enemies of the truth, Mat. xxii. 31. Gal. iii. 13. *4th*, Because the church of God is founded on the writings of the prophets and apostles, Eph. ii. 20. *5th*, Because we are commanded to prove all things, and to try the spirits, 1 Thes. v. 2. 1 John iv. 1, 6.



C H A P. II.

Of God, and of the Holy Trinity.

QUESTION I.

"**I**S there but one only the true and living God?"

Yes; Deut. vi. 4. 1 Cor. viii. 4, 6. 1 Thes. i. 7.

Well then, do not the Trithetiae err, who maintain, Three Gods numerically distinct, the Father, the Son, and the Holy Ghost? Yes.

Do not likewise the Manicheans err, who maintain, That there are two Gods, being diverse and opposite, as to kind, viz. one good, the author and cause of all good things, and of things immaterial, being the God of the New Testament. The other evil, viz. the devil, the author and cause of all evil things, and of things

things material, being the God of the Old Testament? Yes.

By what reasons are they confuted?

1st, Because though there be a plurality of persons mentioned in Scripture, yet it is ever God as one, as is evident from the first chapter of the Revelation and the last. For if that one God have in himself all perfections, there can be no perfection beside him, and so no God but this one true God; for if there were, he should not be God, because not infinite in perfection. And if God be infinite in perfection, then surely there cannot be multiplicity of gods, seeing that which is infinite, in that respect, cannot be multiplied.

2d, It is evident from Deut. xxxii. 39. where the Lord speaketh of himself, I, even I, am he, and there is no God with me. *3d*, Because

God is omnipotent, and so cannot be hindered by any other in his working, Rev. xv. 3. *4th*,

It is evident from Christ's words to the young man of the gospel, there is none good but one, that is God. *5th*, From the words of Hanna in her song, For there is none beside thee, O Lord, neither is there any rock beside our God.

6th, From the testimony of the apostle, 1 Cor. viii. 6. To us, says he, there is but one God.

7th, From what Christ said to one of the scribes, viz. the Lord our God is one Lord, Mark xii.

29. *8th*, Because God is a most absolute, and most perfect being, and so beyond all other things,

one: John x. 29. Psal. cxlv. 3. cxlvii. 5. *9th*,

Because this one blessed God is most absolutely sufficient, and furnished with infinite power, and wisdom, for the production, conversation, and

ruling

ruling all things in heaven and earth. *10th*, Because he is of all things without himself, the first and supreme cause, from which all the creatures visible or invisible, have their rise and beginning. *11th*, It is evident, lastly, from the testimonies of the most wise heathens, who have been necessitated to acknowledge but one God only.

Quest. II. "Is God infinite in being and perfection?"

Yes; Job xi. 7, 8, 9. xxvi. 14.

Well then, do not the Vorstians, Socinians, and Anthropomorphitans err, who maintain, That God is finite in being, and perfection?

Yes.

By what reasons are they confuted?

1st, Because God hath a being from himself, and all things have their dependance from him: And therefore there can be nothing by which he can be limited, Rom. xi. 36. *2d*, Because God is every where present, in heaven and beyond the heavens, Jer. xxiii. 24. Isa. lxvi. 1. *3d*, Because the Scripture affirms, that the perfection of God is the highest, is unmeasurable, unchangeable, and infinitely great, beyond all creatures, John xi. 7, 8, 9. Psal. clxv. 3. Job xxvi. 14.

Quest. III. Is the only living and true God, "a most pure Spirit, invisible, without a body and parts?"

Yes; John iv. 24. 1 Tim. i. 17. Deut. iv. 15, 16. Luke xxiv. 39.

Well then, do not the Vorstians, Anthropomorphitans, and Socinians err, who maintain,
God

God to have a body, and endued with parts, and an outward shape and form? Yes.

By what reasons are they confuted?

1st, Because God is the Father of spirits, Heb. xii. 9. 2^d, Because God is invisible, 1 Tim. i. 17. 3^d, Because God is like to no bodily thing, nor can he be represented by any image, or corporeal likeness, Isa. xl. 18. Acts xviii. 29.

Quest. IV. "Are there in the unity of the Godhead, three persons, of one substance, power, and eternity?"

Yes; 1 John v. 7. Matth. iii. 16, 17. Mat. xxviii. 19. 2 Cor. xiii. 14.

Well then, do not the Arians and Socinians err, and others, Who deny the Godhead of the Son, and Holy Ghost? Yes.

Do not likewise the Trithetiae err, Who deny the unity of the divine essence? Yes.

Thirdly, Do not the Sabellians err, Who deny the real distinction of the persons? Yes.

And lastly, Do not the Quakers err, who maintain, There are no persons in the Godhead? Yes.

By what reasons are they confuted?

1st, From the places of Scripture already cited. 2^d, From the apostolical benediction in which the three persons of the Godhead are called upon expressly, 2 Cor. xiii. 14. 3^d, From 1 Cor. xii. 4, 5, 6. Where the three persons are named Spirit, Lord, God. And from John xv. 26. But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth. 4th, Because there are three
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that bear record in heaven, the Father, the Son, and the Holy Spirit, 1 John v. 7. These three must either be three persons, or three gods. This last is the height of impossibility; therefore they must be three persons. Here they are put to silence, and have nothing to reply. Such is the strength and power of truth, which is able to stop the mouths of the greatest rebels against religion and reason. But there is good ground for the word Person, Heb. i. 3. where Christ is said to be the express image or impression of the Father's person. Because the person of the Son, perfectly represents the person of the Father, as an impression doth the seal: wherefore he is also called the image of the invisible God, Col. i. 15. The Greek word is *hypostasis*, substance or person, whereby is understood, the person of the Father as distinct from the Son, and subsisting of himself, and in himself, and is, as the original of the person of the Son, by an eternal and inflexible generation. That there are three persons in the Godhead; it is farther evident, 1st, From all the epistles written to the seven churches of Asia. For, as may be gathered from Rev. i. 1. it is the Father that sends, it is the Son that gives John the commission, and it is the Holy Ghost in the close, that is mentioned as joint speaker. 2^d, Because in that epistle written to Thyatira, there are three distinctly named, first, the Father and the Son, in these words, These things, saith the Son of God. Next, there is named in the last verse of that second chapter, the Spirit, He that hath an ear, let him hear what the Spirit saith unto the churches. 3^d, Because
in

the beginning of that epistle to the church of Sardis, they are all three put together, These things, saith he, (*viz.* the Son) that hath the seven Spirits of God. Here God, that is the Father, is distinctly considered as another person. The seven Spirits are the Holy Ghost. *4th*, Because these three persons are most fully and clearly distinguished in the fifth chapter. First, The Father sitting on the throne. Secondly, The Lamb, or the Son of God. And, Thirdly, The seven Spirits, or the Holy Ghost, so called from the pouring out of his gifts upon the churches, in that abundant manner, as if he were seven Spirits, or seven-fold Spirit.

It is evident also, that the Father, Son, and Spirit, are really distinct from one another, and are three persons. They are indeed, in respect of their essence, which is indivisibly communicable to them, one and the same God; but considered personally, they differ really, for the Father is not the Son, neither is he that sits upon the throne the Lamb: Neither the Father nor the Spirit were incarnate, but the Son, who died, and was buried, which cannot be said of none but of a person: It cannot be said that the Father died, or that the Spirit died. Next, Is not the Holy Ghost the Spirit of God, as the Son is the Son of God? And if that suppose a real distinct personality, this must do it also. Now, if the Father be God, and the Son be God, and the Spirit be God, who have one and the same divine nature and essence, indivisibly communicated to them; and so, if there be but one God, and yet these three really distinct, then they must be

distinct persons, in respect of their personal properties, seeing they are persons, and distinct. The Son, as was said, is called the express image of the Father's person, which evidently shews, that the Father, considered as distinct from the Son, is a person, and subsists: If then thus it be, must not the Son, as distinct from the Father, and so lively and expressly representing his person be a person also, having this from the Father? The same must be true likewise of the Holy Ghost, who is God equal with both, yet different from both; for he who proceedeth from the Father, and from the Son, must differ from the Father, and from the Son; as he who is begotten, must be distinct from him that begat him.

Some Quakers, either ingorantly or perversely, will have the word *hypostasis*, translated substance, as it is Heb. xi. 1. and thus they read, Heb. i. 3. The character or image of God's substance, which is to be understood of Christ, say they, not simply as God, but as man: But they might as well have said it signifies confident or confidence, because it is so translated, 2 Cor. ix. 4. and 2 Cor. xi. 17. But they speak here consequentially to their own tenets, who in effect deny the Trinity, and all distinction between the Father, Son, and Holy Ghost, not only in words, but in very deed. The apostle in this place, is proving Christ the Son of God, to be the lord and heir of all things; because God created the worlds by him, He is the brightness of his glory, the express image of his person, upholdeth all things by the word of his power.

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These titles are here given to the Son of God, as a creator, and a preserver of all things, which belong to him only, according to his divine nature: Therefore these titles must be understood of Christ, forasmuch as he is the eternal Son of God, and a light from the eternal light, of one essence and glory with the Father; nevertheless distinguished from the person of the Father, by whom the Father executes his operations, and shews his properties, even as the sun by its light doth shine.

Quest. V. "Is the Son of God of the same substance, power, and eternity with the Father?"

Yes; 1 John v. 20. Rom. ix. 5. Isa. ix. 6.

Well then, do not the Arians err, who maintain, The Son to be a creature, brought forth before the foundations of the world? Yes.

Do not likewise the Socinians err, who maintain, The Son to have had no existence, before he was conceived in the womb of the virgin Mary? Yes.

By what reasons are they confuted?

1st, From the Scriptures above cited. 2^d. Because the Son is omnipotent, the creator and preserver of all things, Rev i. 18. Col. i. 16, 17. 3^d, Because he is omniscient, and the searcher of the heart, Mat. ix. 3, 4. John ii 25. and xxi 17.

Quest. VI. "Is the Holy Ghost God?"

Yes; Acts v. 3. 1 Cor. vi. 9, 10. 1 Cor. iii. 16, 17.

Well then, do not the Macedonians, or Pneumatomachians, Arians, Socinians, and many of

the Anabaptists err, who maintain, The Holy Ghost to be a creature, as do the Macedonians, or a power, virtue, or efficacy of the Father, as many Socinians and others do? Yes.

By what reasons are they confuted?

1st, Because the Holy Ghost is to be worshipped as God, Mat. xxviii. 19. 2 Cor. xiii. 14. Rev. i. 4. 2^d, Because he is omniscient and knoweth all things, 1 Cor. ii. 10, 11. 3^d, Because he is omnipotent, the maker, and preserver of all things, the worker of miracles; and it is he that sanctifies, and justifies the believers, Gen. i. 2. Psal. xxxiii. 6. Matth. xii. 28. Compare Isa. vi. 9. with Acts xxviii. 25, 26, 27. 4th, Because Ananias is said to lie to the Holy Ghost, Acts v. 3. and ver. 4. he is said not to lie to men, but to God. 5th, Because believers are said to be the temple of God, 1 Cor. iii. 16, 17. And they are said, 1 Cor. vi. 19. to be the temple of the Holy Ghost; therefore the Holy Ghost is God; seeing to be the temple of God, and the temple of the Holy Ghost are the same. 6th, Because none can be properly sinned against but the true God; therefore the Holy Ghost is God, because many have been said to have sinned against the Holy Ghost. Matth. xii. 31.

Quest. VII. "Doth not the Holy Ghost eternally proceed from the Father, and the Son?"

Yes; John xv. 26. Gal. iv. 6.

Well then, doth not the Greek church err, who maintain, The Holy Ghost to proceed only from the Father? Yes.

By what reasons are they confuted?

1st,

1st, Because he is sent by the Son, John xv. 16. Acts ii. 33. *2d*, Because all things which are the Son's are the Father's, except the personal properties by which they are distinguished; and all things are communicated from the Father to the Son, and consequently the Holy Ghost, John xvi. 13, 14, 15. Mat. xi. 27. John xvii. 16. *3d*, Because Christ gave to his apostles the Spirit by breathing it upon them, John xx. 22. to shew that he proceeded from himself. *4th*, Because he is the Spirit of the Son, no less than the Spirit of the Father: Gal. iv. 6. *5th*. Because if the Holy Ghost did not proceed from the Son, as truly as from the Father, he would not be a person really distinct from the Son, which is contrary to John xiv. 16, 17. *6th*, Because it is said, John xvi. 14. He shall glorify me, (namely by his testimony, gifts, and miracles) ~~for~~ he shall receive of mine, (that is the doctrine of salvation which I have taught you, he shall also reveal it unto you, seeing he shall receive the same from me) and shall shew it unto you. And Rom. viii. 9. He is called the Spirit both of the Father and of the Son. It is said, if any man hath not the Spirit of Christ; that is, the same spirit which in the foregoing verse is called the Spirit of God, namely the Father, and is here also called the Spirit of Christ, because he also proceeds from Christ, and is procured for us by Christ, John xiv. 26. and xvi. 7.

C H A P. III.

Of God's eternal Decrees.

QUESTION I.

“ **D** ID God from all eternity, by the most holy and wise counsel of his will, freely and unchangeably ordain whatsoever comes to pass?”

Yes; Eph. i. 11. Rom. xi. 33. Heb. vi. 17. Rom. ix. 5, 18.

Well then, do not the Socinians, Arminians, and Jesuits err, who maintain, The things which come to pass, in time, to fall out, and come to pass, without the decree of God?

Yes.

By what reasons are they confuted?

1st, From the knowledge of God, whereby, from all eternity, he hath known all things infallibly, which come to pass, or shall be in time, Acts xv. 18. John xxi. 17. Heb. iv. 13. But all things which come to pass in time, could not have been infallibly known from eternity, but in the decree of his divine will. 2^d, From God's natural way of working in time, 1 Cor. xii. 6. Rom. xi. 36. Whence it is evident, that God worketh effectually, and immediately, in time all things which are done: But he worketh by his will those things which he will have to be in time,

time, (after that manner, and in that time, how, and when they come to pass) Psal. cxv 2. But that act of willing cannot happen to God in time, but hath been in him from all eternity, because God is unchangeable, James i. 17. 3d, By enumerating several instances, concerning which the Scripture affirms particularly, that they have been decreed by God, as the sufferings and death of Christ, Acts ii. 23. The glory of those that are to be saved, Eph. i. 4, 5. 1 Thes. v. 9. And the foreordaining the rest to damnation to be punished for their sin, Jude ver. 4, 5. The like may be said of other things, which come to pass in time; See Psal. xxxiii. 11. and cxv. 3. Isa. xlv. 10. Prov. xix. 21. That the liberty and freedom of the will, and contingency of events, is consistent with the decree, is clear from Acts ii. 23. and iii. 17, 18. and iv. 27, 28. Gen. xlv. 5.

Quest. II. "Is the decree of predestination
" (namely, the decree of election and reprobation) absolute, from the mere good will, and
" pleasure of God? Yes.

And is it particular concerning a certain number of persons?

Yes; 2 Tim. ii. 19. John xiii. 18.

Well then, do not the Lutherans and Arminians err, who maintain, The decree of predestination to be general and conditional, depending upon persevering faith, (which they affirm depend upon the will of man) and foreseen infidelity, and want of faith? Yes.

Do not likewise the Papists and Socinians err, who maintain, The decree of predestination to be
general

general, and to depend upon good and evil works, with perseverance in them? Yes.

By what reasons are they confuted?

1st, From the apostle Paul, who maketh the good-will and pleasure of God the only cause why this man is chosen, and another, as worthy, rejected, and casten off, Rom. ix. 11, 12, 13, 14, 15. Where he moves an objection against the justice of God, and answers it. 2^d, Because our blessed Saviour assigns it to the good will and pleasure of God, that to some, the mysteries of faith, for their conversion are revealed, and that they are hid from many others, who are nothing worse, but in some respect better, Mat. xi. 25, 26. 3^d, Because a man of himself hath no good thing in him, whereby he may be differenced from another, but what he hath freely gotten from God, 1 Cor. iv. 7. 4th, Because the grace of regeneration, justifying faith, effectual calling, and perseverance to the end, are given to all the elect, and to them only, according to the eternal decree of God: And therefore are effects, not causes, or pre-required conditions of election, Rom. viii. 39. Acts xiii. 48. Mat. xxiv. 2 Tim. i. 9. John xv. 16. Eph. i. 3, 4, 5. Mat. xiii. 11. Rom. xi. 6, 7.

Quest. III. "Hath it pleased God, according
"to the unsearchable council of his own will,
"whereby he extendeth or withholdeth mercy,
"as he pleaseth, for the glory of his sovereign
"power over his creatures, to pass by, and to
"ordain the rest of mankind to dishonour and
"wrath for their sin, to the praise of his glorious
"justice?"

Yes;

Yes; Rom. ix. 17, 18, 21, 22. Jude ver. 4, 5. Mat. xi. 25, 26. 2 Tim. ii. 19, 20.

Well then, do not many of the Quakers, and others err, who maintain, That God never ordained any man to perish eternally?

Yes.

By what reasons are they confuted?

1st, Because Christ thanked his Father, Lord of heaven and earth, because he had hid those things from the wise and prudent, and had revealed them unto babes, Mat. xi. 25, 26. 2^d, Because the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What, if God willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction, Rom. ix. 17, 18, 21, 22. 3^d, Because in a great house, there are some vessels to honour, some to dishonour, 2 Tim. ii. 19, 20. 4th, Because the apostle Jude says, there are some who of old were ordained to this condemnation, ungodly men. Note, That the cause of this reprobation is not man's sin, but the absolute will and good pleasure of God. Man's sin indeed is the cause why God will punish, but no occasion why he did ordain to pass by, or to punish man. This decree is just, because God has power over man, as the potter hath

hath power over the clay. Neither is the end of this decree the condemnation of the creature, but the manifestation of God's justice. Lastly, Sin is the effect of man's free-will, and condemnation is the effect of justice, but the decree of God is the cause of neither.

Quest. IV. "Are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only?"

No, John xvii. 9. Rom. viii. 28. John vi. 64, 65. John x. 26. John viii. 47. John ii. 19.

Well then, do not the Papists, Quakers, Socinians, and Arminians err, who maintain, That all men, even reprobates, are redeemed by Christ, and that many reprobates are effectually called, justified, and adopted? Yes.

By what reasons are they confuted?

1st, From the golden chain which cannot be loosed, mentioned by the apostle Paul, Rom. viii. 30. Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. 2^d, Because those, and those only believe, whom God hath ordained to life eternal, Acts xiii. 48. Tit. i. 1, 3^d, Because Christ himself says to the Jews, but ye believe not, because ye are not of my sheep: My sheep hear my voice, and I know them, John x. 26, 27, 28. Ye are not of my sheep, that is of the elect, which the Father hath given me. 4th, Because Christ would not pray for the world, but for the elect only, John xvii. 9. 5th, Because the election or elect, have obtained it, and the rest were blinded, namely,
who

who are not elected and effectually called, Rom. xi. 7. *6th*, Because Christ says, Greater love hath no man than this, that a man should lay down his life for his friends. Such a love he never had to reprobates, whom he professes he never knew, John xv. 13. with Mat. vii. 23. *7th*, Because, according to the Scripture, Christ died only for his own sheep, viz. intentionally, and efficaciously, John x. 15. *8th*, Because the Scripture often says that Christ died for many, Mat. xxvi. 28. Mat. xx. 28. *9th*, Because there are many who lived under the gospel, as well as those who lived under the law, who have not been so much as outwardly called, being nothing worse than others who are called. *10th*, Because to all, and every one, the grace of regeneration, which is simply necessary to salvation, is not offered; neither do all, and every one, get remission and pardon of their sins, Eph. i. 7. Col. i. 14. Deut. xxix. 3. Mat. xi. 25, 28. with Mat. xi. 13. *11th*, Because the grace of regeneration is invincible, and of its own nature, always efficacious and powerful, Ezek. xi. 19, 20. Eph. ii. 1, 5. Eph. i. 19. *12th*, Because the grace of regeneration can never be lost, or fall totally or finally, 1 Pet. i. 5. 1 John iii. 9. Whosoever are called and justified are also glorified, Rom. ix. 30.



C H A P. IV.

Of Creation.

QUESTION I.

“**D**ID God create, or make of nothing, the world, and all things therein?”

Yes; Genesis first chapter to the end, Heb. xi. 3. Col. i. 16. Acts xvii. 24.

Well then, do not the Socinians, and other heretics, with many of the old Pagan philosophers err, who maintain, The world to have been made of some pre-existent matter, not capable of production: And consequently, that creation, or making something out of nothing is simply impossible? Yes.

By what reasons are they confuted?

1st, From the testimony of Moses, Genesis first chapter. 2^d, From the testimony of Isaiah, Isa. xl. 28. and xlv. 18. 3^d, From the testimony of the author to the Hebrews, Heb. xi. 3. Col. i. 16, 17. Rom. xi. 36. 4th, Because the Scripture attributeth to God only, eternity, and incorruptibility, Psal. cii. 26, 27. Gen. xxi. 33. 1 Tim. i. 17.

It reported of Socinus, by a very learned man who had it from one of his disciples, that he privately denied the world to be made of nothing, lest thereby he should be necessitated to acknowledge

acknowledge the infiniteness of God's power : which tenet afterwards was more publicly avowed, and maintained by some of his followers.

Quest. II. " Did God create all things, whether visible or invisible ?"

Yes ; Col. i. 16. Acts xvii. 24.

Well then, do not some heretics err, who maintain, That the angels were not created by God ? Yes.

By what reasons are they confuted ?

1st, From the psalmist David, Psal. xxxiii. 6. and cxlviii. 2, 5, 6. Col. i. 16. Rom. ii. 36. Neh. ix. 6. 2^d, Because they are the servants and sons of God, brethren, and fellow servants with us, willing and ready to obey the commands of God their maker, Rev. xix. 10. Rev. xxii. 9. Psal. civ. 4. 3^d, Because many of the angels left their first habitation, and did not continue in the truth, and so made defection from the obedience of their creator, and are reserved in everlasting chains, under darkness, unto the judgment of the great day, Jude ver. 6. 2 Pet. ii. 4. Mat. xxv, 41. John viii. 48.

Quest. III. " Did God make man male and female, with reasonable and immortal souls ?"

Yes ; Gen. i. 27. ii. 7. Eccl. xii. 7. Luke xxiii. 43. Mat. x. 28.

Well then, do not the Sadducees and the Epicureans err, who maintain, the souls of all men to perish, and die for ever ? Yes.

Do not likewise very many of the Socinians and others err, who affirm, The souls of men to be extinguished or put out, till the resurrection, and then to be brought to life again ? Yes.

Do not likewise the Anabaptists, and many of the Arminians, and some called Arabians, err, who maintain, The souls of men, after death, till the resurrection, to fall asleep, (that is to be without any sense or motion, thought or vital operation,) whether it be in their body or in some caverns of the earth? Yes.

By what reasons are they confuted?

1st, From our blessed Lord and Saviour's words; Fear not them, says he, which kill the body but are not able to kill the soul, Mat. x. 20. 2^d, From the testimony of Solomon; then shall the dust return to the earth, as it was, and the spirit shall return to God who gave it, Eccl. xii. 7. 3^d, Because Paul desired to be dissolved, trusting that his soul, after death, should have more near communion with Christ, Phil. i. 23. 4th, They must be confuted from several and particular instances in the Scripture, as is clear, from the souls of Dives and Lazarus, Luke xxvi. 22. From these words of Christ to the thief, Verily, I say unto thee, thou shalt be with me this day in paradise, Luke xxiii. 43. From the appearing of Moses and Elias upon the mount with Christ, Mat. xvii. 3.

Quest. IV. "Did God create man, male and female, with righteousness, and true holiness, after his own image, as being conatural to him?"

Yes; Gen. i. 26. Col. iv. 10. Eph. iv. 24.

Well then, do not the Socinians err, who deny this, and the Arminians, who call this righteousness supernatural? Yes.

By what reasons are they confuted?

1st,

1st, From these words spoken by God himself, Let us make man in our own image, Gen. i. 26, 27. *2d*, From God's own testimony, affirming the same thing, Gen. ix. 6. *3d*, Because before the fall, both Adam and Eve walked naked, and were not ashamed, Gen. ii. 25.

XX

C H A P. V.

Of Providence.

QUESTION I.

“**D**OTH God uphold, direct, dispose, and govern all creatures, their actions, and all things from the greatest, even to the least?”

Yes; Heb. i. 3. Dan. xiv. 35. Psal. cxxxv. 6. Acts xvii. 25, 26, 28. Job xxxviii. xxxix, xl, xli. chapters.

Well then, do not the Socinians, Arminians, and that great philosopher Durandus, with others called the Epicureans, err, who deny, That God preserves all things immediately; to be the immediate cause of all things which fall out; to govern all things which are contingent, and the free acts of the will of man, and evil actions?

Yes.

By what reasons are they confuted?

1st, Because it is God that worketh all in all, 1 Cor. xii. 5, 6. *2d*, Because he worketh all

things, according to the counsel of his own will; Eph. i. 11. 3^d, Because of him, and through him, and to him, are all things, Rom. xi. 36.

Quest. II. "Doth the almighty power, unsearchable wisdom and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself, even to the first fall, and all other sins of angels and men, and not by a bare permission, but such as have joined with it, a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends?"

Yes; Rom. xi. 32, 33, 34. 2 Sam. xxiv. 1. and 1 Kings xxi. 22, 23. 1 Chron. x. 4, 13, 14. 2 Sam. xvi. 10. Acts xiv. 16. Psal. lxxvi. 10. 2 Kings xix. 28. Gen. i. 20.

Well then, do not the Lutherans, Papists, Arminians, and Socinians err, who maintain, That the Lord concurs only to sinful actions, by a bare, naked, and idle permission? Yes.

By what reasons are they confuted?

1st, Because the Scripture says, God blinds their eyes, and hardens their heart, even actively, and judicially, John xii. 40. Exod. vii. 3. Deut. ii. 30. Rom. ix. 18. 2^d, Because God is said to punish one sin with another, Rom. i. 24, 26, 28. 1 Thes. ii. 12. 3^d, From the practice of Job, and David, who, when they were afflicted and persecuted, looked to God, and took it patiently, Job i. 21.

Quest. III. "Doth the sinfulness of the action proceed only from the creature, and not from God?"

I answer from the creature only, James i. 13, 14, 17. 1 John ii. 16. Psal. l. 21.

Well then, do not the Libertines err, who affirm, God (without blasphemy be it spoken) to be the author and cause of all sin? Yes.

By what reasons are they confuted?

1st, From David's testimony, Psal. v. 4. 2^d, From Moses's testimony, Deut. xxxii. 4. 3^d, From Daniel's testimony, Dan. ix. 4. 4th, From the testimony of James, Jam. i. 13. 5th, From the testimony of John, 1 John ii. 16. and i. 5. 6th, From the testimony of Paul, Rom. iii. 3, 4, 5. 7th, From the testimony of Habakkuk, Hab. i. 13. From reason, (1.) Because God is in the highest degree, essentially and infinitely holy and good, and therefore pure and free from every spot and blemish, Isa. vi. 3. Psal. lxxviii. 41. 1 Pet. i. 15, 16. Lev. xi. 44. (2.) Because God is absolutely perfect, and therefore he cannot fail, or be deficient in working. (3.) Because God is the judge of the world. He is the forbidding, the hater, and revenger of all sin and unrighteousness, as contrary to his holy nature and law, Exod. xx. Rom. iii. 5, 9. Gen. xviii. 25. Rom. i. 17. Psal. v. 4. (4.) Because by his own most absolute, and most supreme dominion, sovereignty, and infinite perfection: he is in, and of himself, above all law whatsoever, and under the command of none in heaven, or in earth.



C H A P. VI.

Concerning the Fall of Man, of Sin, and the Punishment thereof.

QUESTION I.

“ **I**S the guilt of the sin of our parents imputed,
 “ and the same death in sin, and corrupted
 “ nature, conveyed to all their posterity, de-
 “ scending from them by ordinary generati-
 “ on?”

Yes; Rom. v. 12, 15, to 20. 1 Cor. xv. 21, 22, 45, 49. Psal. li. 5. Gen. v. 3. Job xiv. 4. and xv. 14.

Well then, do not the Pelagians, and late Anabaptists, Quakers, and Socinians err, who deny, original sin inherent? Yes.

Do not likewise the Dominicans, Franciscans, and Jesuits err, who maintain, The virgin Mary not to be conceived in original sin? Yes.

Does not, lastly, a certain ring-leader of the Quakers err, who maintain, That to infants this original sin is not imputed, until, by actual sin, they join themselves to it? Yes.

By what reasons are they confuted?

1st, From that well known place of Scripture, Rom. v. which is the very seat, and foundation of this doctrine of original sin. 2^d, Because unless a man be born again, he cannot see the

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 the kingdom of God, John iii 3. 3^d, Because
 all men, by nature and birth, are the children of
 wrath, Eph. ii. 3. 4th, Because whatever is
 born of the flesh, is fleshly, John iii. 6. And
 who can bring a clean thing out of an unclean?
 not one: Job xiv. 4. and xv. 14. 5th, Because
 all the thoughts, and imaginations of the heart of
 man, (viz. of the natural, and unregenerate man)
 are evil continually, Gen. vi. 5. 6th, Because
 David confesseth, that he was shapen in iniquity,
 and in sin did his mother conceive him, Psal. li.
 5. 7th, Because infants, that are guilty of no
 actual transgression, need a remedy against sin,
 viz. absolution by the blood of Christ, a seal
 whereof was given, according to God's institution
 under the law to infants, name'y, circumcision, to
 which baptism, under the gospel succeeds, Deut.
 xxx. 6. Rom. ii. 29. Acts xxii. 19. Mark i. 4.
 Col. ii. 12. Gen. xvii. 12. Mat. xxviii. 16. 8th,
 Because all the elect, among whom are infants,
 Mat. xviii. 6. Mark ix. 42. are redeemed by
 Christ, and are set at liberty from slavery, freed
 from the fault, and penal punishment, John i.
 29. and x. 15. 1 Tim. ii. 6. 9th, Because in-
 fants are liable to death and other miseries and
 calamities, which are the wages and punishments
 of sin, Rom. vi. 23. Gen. iii. 19.

Quest. II. "Is this corruption of nature, al-
 beit pardoned, and mortified through Christ
 in some measure in the regenerate, both itself,
 and all the motives thereof, truly and proper-
 ly sin?"

Yes; Rom. vii. 5, 7, 8. 25. Gal. v. 17.

Well then, do not the Papists, Socinians, and
 Arminians

Arminians err, who maintain, That concupiscence or lust, and the first motions thereof, which have not gotten the consent of the will, are not properly and truly sin? Yes.

By what reasons are they confuted?

1st, Because they are forbidden by the moral and natural law, in the tenth command, Exod. xx. 17. Deut. v. 21. Rom. vii. 7. 2^d, Because Paul speaking of himself, while unregenerate, calleth concupiscence and lust, of which the controversy is, oftentimes sin and evil, Rom. vii. 5, 6. 3^d, Because it is a great part of the old man, which he must lay down, and must be mortified, Col. iii. 5, 6, 7. Eph. iv. 22.

Quest. III. "Doth every sin, both original
"and actual, being a transgression of the righte-
"ous law of God, and contrary thereunto, bring
"in its own nature guilt upon the sinner, where-
"by he is bound over to the wrath of God, and
"the curse of the law; and made subject to
"death, with all the miseries spiritual, temporal,
"and eternal?"

Yes; 1 John iii. 4. Rom. ii. 15. and iii. 9, 19. Eph. ii. 3. Gal. iii. 10. Rom. vi. 23. Eph. iv. 18. Rom. viii. 20. Lam. iii. 39. Mat. xxv. 41. 2 Thes. i. 9.

Well then, do not many of the Papists err, who maintain, That all sins are not contrary to the law of God, nor transgressions thereof?

Yes.

Do not all Papists err, who deny, Every sin to be mortal, or to deserve eternal punishment?

Yes.

Lastly, Do not the Socinians err, who deny, that

That any sin can deserve eternal punishment?

Yes.

By what reasons are they confuted?

1st, Because all sins deserve eternal death, Rom. vi. 23. Ezek. xviii. 4. Rom. viii. 6. 23.

2^d, Because every sin is a transgression of the law, 1 John iii. 4. 3^d, Whosoever shall keep

the whole law, and yet offend in one point, he is guilty of all, Jam. ii. 10, 11. and therefore he deserves eternal punishment. 4th, Because

those sins of infirmity and ignorance; which the saints are subject to, and which the Papists call venial sins, will not suffer them to stand in judgment before God, nor can the saints be justified from them by faith; and therefore in strict justice they merit and deserve hell, Psal. c̄xliii. 2.

and cxxx. 3, 4, 8. 5th, Because God commanded believers under the law, to offer typical sacrifices, for making a propitiation for such sins; and Christ did really, by his own precious blood, purge them away; for by no less price could they be purged, he being made a curse for them, that he might liberate those from the curse of the law, which they had deserved for such sins, as well as for others, Lev. iv. 2, 3, 14, 15, 20, 22, 24, 31. Lev. v. 17, 18. Gal. iii. 13. Heb. x. 10, 12, 14. Heb. ix. 14, 22. 1 John. i. 7, 9. Eph. v. 25, 26, 27. 1 Pet. i. 18, 19. 6th, Be-

cause every sin is against the supremest law-giver, against his holiness and goodness, against his infinite majesty, and floweth from a formal or virtual contempt of God; and therefore the least sin cannot but deserve God's wrath and curse eternally,

nally,

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nally, Jam. ii. 10, 11. Lev. x. 3. and xi. 44, 45.
1 John iii. 4. Eph. v. 6.

XX

C H A P. VII

Of God's Covenant with Man.

QUESTION I.

“**D**ID all these sacrifices, and other types
“ and ordinances, by which the covenant
“ of grace was administered before our Saviour’s
“ incarnation, adumbrate, and fore signify Christ
“ to come?”

Yes; Heb. viii, ix, and x. chapters. Rom. iv.
11. Col. ii. 11, 12. 1 Cor. v. 7.

Well then, do not the Socinians err, who maintain, That the legal sacrifices did not fore signify the expiatory sacrifice of Christ, neither were types nor figures of it; but that those sacrifices, which the Jews offered for sin, did really, and in very deed, purge away all the sins for which they were offered? Yes.

By what reasons are they confuted?

There are here two parts to be considered; first, the negative. “That the legal sacrifices did not fore signify.” The second, the affirmative, “That they did truly make a real expiation and atonement.” The first is evidently confuted from scripture testimonies; for the law
having

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having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect, Heb. x. 4. The apostle calls here these legal sacrifices a shadow; and Heb. ix. 9. he calls them a figure; and ver. 24. he calls them (*antitypa toon alethi-noon*) *exemplaria verorum*, the figures of the true; and Col. ii. 17. he calls them a shadow of things to come, but the body is of Christ, which is nothing else, but that the thing signified is of Christ; that is to say, fulfilled in Christ. For all the shadows of the Old Testament, had a respect to Christ, and his benefits; by whose coming they also have an end. And John i. 17. it is said, That the law was given by Moses, but grace and truth came by Jesus Christ. By grace, understand the grace of redemption from the curse of the law, Gal. iii. 13. and of adoption for children, John i. 12. Rom. viii. 15. By truth, understand the fulfilling both of the promises, 2 Cor. i. 20. and of the ceremonies, and types, Col. ii. 17. For this cause the apostles have always pressed the abrogation of the legal rites and ceremonies; because the truth being exhibited, by the coming of the anti-type, the shadows of the type ought deservedly to cease, and be no more; according to that of Daniel, chap. ix. 27.

The second part is likewise evidently confuted; namely, That the legal sacrifices did truly and really purge away all sins, for which they were offered. 1st, Because the apostle says, The blood of bulls, and goats, cannot take away sin, Heb. x. 4. 2^d, Because those sacrifices were

not able to make him that did the service perfect, Heb. ix. 9. *3d*, Because these legal sacrifices did leave the sins of such as offered unexpiated, until they were purged away by the death and blood of Christ, Heb. ix. 15. *4th*, Because the sins of believers, under the Old Testament, were forgiven and pardoned after the same manner that our sins under the New Testament are pardoned, Acts xv. 11.

Quest. II. " Was the administration of the covenant under the Old Testament, sufficient for the time and efficacious, through the operation of the Spirit, to instruct and build up the elect, in the faith of the promised Messiah; by whom they had a full remission of sins, and eternal salvation?"

Yes; 1 Cor. x. 1, 3, 4. Heb. xi. 13. John viii. 56.

Well then, do not the Socinians err, who maintain, That life eternal, under the Old Testament, was never promised to the believers of that time, neither had they any promise to expect it from God? Yes.

By what reasons are they confuted?

1st, Because there are promises extant in the Old Testament of life eternal, Isa. xlv. 17. where it is said, Israel shall be saved with an everlasting salvation, see Dan. xii. 2. *2d*, Because the fathers under the Old Testament, believed and expected life eternal, as Job. xix. 25, 26. David, Psal. xvii. 15. Abraham, Isaac, and Jacob, all of these waited for eternal life, Heb. xi. 9, 10. *3d*, Because some at that time were put into actual possession of it, as Enoch, Heb. xi. 5. so was Elijah taken up into heaven and put into

into actual possession likewise, 2 Kings ii. 11. 5. *4th*, Because the Scriptures of the Old Testament pointeth forth the way to eternal life, as Christ witnesseth; John v. 39. and Paul, 2 Tim. iii. 15. *5th*, Because believers under the Old Testament were most happy, Psal. cxliv. 19. *6th*, Because temporal good things, were to them pledges of spiritual good things, and life eternal, Heb. xi. 8, 9.

Quest. III. "Are the two covenants of grace, differing in substance; or but one and the same, under various dispensations?"

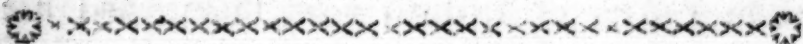
One only: Gal. iii. 14, 16. Acts xv. 11. Rom. iii. 21, 22, 23, 30. Rom. iv. 3, 6, 16, 17, 23, 24. Heb. xiii. 8.

Well then, do not the Socinians err, who maintain, A substantial, and not an accidental difference between the old covenant and the new? Yes.

By what reasons are they confuted?

1st, Because in both the covenants there is the same promise of grace, concerning remission of sin, and eternal life, freely to be given to believers for Christ's sake, Gen. iii. 15. where the seed of the woman is promised to bruise the head of the serpent; and Gen. xvii. 7. it is said, 'I will be thy God, and the God of thy seed after thee; and Gen. xxii. 18. it is said, In thy seed shall all the nations of the earth be blessed; and John iii. 36. it is said, He that believeth hath everlasting life; and Acts xv. 11. it is said, But we believe, that through the grace of our Lord Jesus Christ, we shall be saved, even as they. *2d*, Because one and the same faith and obedi-

ence, on both sides required, Walk before me, and be thou perfect, Gen. xvii. 1. and Mark i. 15. Christ says, after he came to Galilee, preaching the gospel of the kingdom. The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."



C H A P. VIII.

Of Christ the Mediator.

QUESTION I.

"**D**ID the Son of God, when the fulness of
 " time was come, take upon him man's na-
 " ture, with all the essential properties, and com-
 " mon infirmities thereof, yet without sin; be-
 " ing conceived by the power of the Holy Ghost,
 " in the womb of the virgin Mary, of her sub-
 " stance?"

Yes; John i. 1, 14. 1 John v. 20. Heb. ii. 14, 16, 17. Luke i. 27, 31, 35.

Well then, do not these heretics called Marcionites, and the Anabaptists err, who maintain, That Christ is not a true man, but only the appearance, shape, or form of a man? Yes.

Do not likewise the Manicheans err, who maintain, That the body of Christ is not of the substance of the virgin Mary, but a heavenly body, brought from heaven to the womb of the virgin? Yes.

By

By what reasons are they confuted?

1st, Because Christ is said to be made of a woman, Gal. iv. 4. 2^d, Because the word was made flesh, John i. 4. 3^d, By an induction of the essential parts of a man, and sinless infirmities which were found in him. (1.) He was endued with a rational soul, John xii. 27. (2.) He had a real and substantial body, and denied he was a spirit only, Luke xxiv. 39. (3.) Christ did hunger, Mat. iv. 2. (4.) He was weary and thirsty, John iv. 6. Lastly, He was sad; he groaned in spirit, and was troubled, John xi. 35. and ver. 15. He wept. None of which sinless preturbations, can agree to an appearance, shape, or form of a man. 4th, Because he was made of the seed of David according to the flesh, Rom. i. 3. and descended of the Jews, Rom. ix. 5. 5th, Because the promises were made in the seed of Abraham, Gen. xii. 3. add Gen. xviii. 18. 6th, Because he took not on him the nature of angels, but took on him the seed of Abraham, Wherefore in all things it behoved him to be made like unto his brethren, Heb. ii. 16, 17. 7th, Because otherwise he could not have satisfied in our place the justice of God: Seeing it had been unjust for another nature to have suffered punishment, than that nature which had offended and sinned.

Quest. II. Are there two whole, perfect, and “ distinct natures in Christ, the God-head, and “ the man-hood, inseparably joined together in “ one person?

Yes; 1. Cor. viii. 6. Eph. iv. 5.

Well then, do not the Nestorians err, who
G 3 maintain,

maintain, the union between the divine and human nature, not to be hypostatical, but only by way of assistance: And that, as there are two natures in Christ, so there are two persons, one proper to the divine nature, another proper to the human nature? Yes.

By what reasons are they confuted?

1st, Because unless Christ-God-man were but one person, the merit of his death would not be of so great value, as to redeem the elect from infinite and eternal punishment; seeing hence cometh all the value and worth of his death, that the same person who was God, did suffer and die for us. 2^d, Because otherwise, Christ had been swallowed up, and devoured by the wrath of God, against the sins of the elect, which he himself undertook. 3^d, Because Christ, if he had not been both God and man in one person, he could not have been a mediator: For a mediator must be one, 1 Tim. ii. 5.

Quest. III. "Is the Godhead and manhood in Christ united without conversion, composition or confusion?"

Yes; Luke i. 35. Col. ii. 9. Rom. ix. 5. 1 Pet. iii. 18. 1 Tim. iii. 16.

Well then, do not these old heretics, the Eutychians err, who maintain, That as the person of Christ is one, so his nature is made one, by a composition, or confusion of the two natures together? Yes.

By what reasons are they confuted?

1st, Because such a composition is impossible, seeing the divine nature is most perfect, and cannot lose any of its own perfection, unless we
would

would affirm the divine nature to be mutable and changeable. *2d*, Because that same Christ, who according to the flesh descended of the Jews, is over all, God blessed for ever, Rom. vi. 5. *3d*, Because this doctrine takes away all means of mediation; for, by taking away the distinction between the natures, they take away the natures themselves: And so neither could Christ have suffered in our place, because not man; neither could he have given any virtue, value or worth, to his sufferings because not God.

Quest. IV. "Did Christ endure most grievous torments immediately in his soul?"

Yes; Mat xxvi. 37, 38. Luke xxii. 44. Mat. xxvii. 46.

Well then, do not the Papists err, who maintain, That the soul of Christ, even from its first creation, was never affected with any sadness, or sinful perturbation of mind? Yes.

By what reasons are they confuted?

1st, Because the Scripture testifies, that his soul was sad unto death, Mat. xxvi. 37. *2d*, Because the apostle John testifies, that when Christ saw Mary weeping for her brother Lazarus, he groaned in Spirit and was troubled, John xi. 33. and xii. 27. *3d*, Because his soul was exceeding sorrowful even unto death, as was cited before, Mat. xxvi. 37. *4th*, The same thing is proven from Christ's desertion, whereby the actual fruition, and enjoying of God's favour, as to his sense, was interrupted, and broken in the midst for a time, but in no wise altogether taken away, which made him cry upon the cross, My God,

God, my God, why hast thou forsaken me, Mat. xxvii. 46. Eph. v. 2.

Quest. V. "Had the Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, fully satisfied the justice of his Father?"

Yes; Rom. v. 9. and iii. 25, 26. Heb. ix. 14 16. and x. 14.

Well then, do not some, otherwise orthodox, err, who deny Christ's active obedience to be a part of his satisfaction, performed in our place?

Yes.

By what reasons are they confuted?

1st, Because the active disobedience of the first Adam made us all sinners; therefore we must be made righteous by the active obedience of the second Adam, Rom. v. 19. 2^d, Because Christ not only offered himself to the death for us, but for their sakes, that is, for the elects sake, he sanctified himself, that is, he gave up himself as a holy sacrifice, John xvii. 19. 3^d, Because it behoved Christ to fulfil all righteousness, Mat. iii. 15. 4th, Because we stood in need, not only of the expiation of sin, for saving us from eternal death, but of the gift of righteousness, for obtaining eternal life, according to that precept and demand of the law, Do this, and thou shalt live. And therefore Christ is not only called our ransom, but the end and perfection of the law, to every one that believeth Rom. x. 4. That is, the aim of giving the law by Moses, is, that thereby men being brought to the knowledge of their sin, should

should fly for refuge unto Christ and his righteousness, as he that hath perfectly fulfilled the law for us. *5th*, Because the passive obedience of Christ, was not in itself merely and purely passive, but his active obedience did challenge the chief and principal part in it, Psal. xl. 7. Then said I, Lo, I come; in the volume of thy book, it is written of me." With these words, our Saviour Christ declareth his willing obedience to accept of, undergo, and execute his Mediatorship, by God imposed upon him. And Isa. liii. 7. he offered up himself a sacrifice for sin, and by one oblation, he hath perfected for ever them that are sanctified, Heb. x. 14. *6th*, Because whole Christ was given to us, with all his benefits; otherwise, if only his passive obedience were imputed to us, it would follow, that half Christ only were given, *viz.* Christ suffering, but not Christ doing those things which pleased the Father; taking away our sin, and saving from death only, but not bringing righteousness. But Christ was not given, and born for himself, but for us, that he might bestow himself wholly upon us, by doing for us what we could not do, and by suffering for us what we could not suffer.

Do not likewise the Socinians err, who maintain, That this orthodox doctrine, (namely, That Christ did merit eternal salvation to the elect, and hath satisfied divine justice for them,) is erroneous, false, and absurd? Yes.

By what reasons are they confuted?

1st Because the Messiah doth finish transgression, and maketh an end of sins, and maketh reconciliation for iniquity, and shall be cut off, but not

not for himself, as the prophet Daniel hath foretold, chap. ix. 24, 26. *2d*, Because his own self bore our sins in his own body upon the tree, 1 Pet. ii. 24. *3d*, Because he hath reconciled those to God, that were sometimes alienated, and enemies in their mind by wicked works, in the body of his flesh through death, Col. i. 21, 22. *4th*, Because now once in the end of the world, hath he appeared to put away sin, by the sacrifice of himself, Heb. ix. 26. *5th*, Because he hath given his life, an (*antilytron*) a *pretium redemptionis*, a price of redemption for many. *6th*, Because the prophet Isaiah says, that it pleased the Lord to bruise him, and put him to grief; and that he was wounded for our transgressions, and that he bare our iniquities, chap. liii. 5, 10, 11.

Quest. VII. "Did Christ in the work of mediation, act according to both natures, by each nature doing that which is proper to it-
"self?"

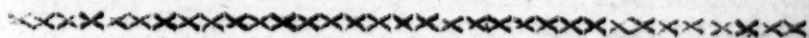
Yes; Heb. ix. 4. 1 Pet. iii. 18.

Well then, do not the Papists err, who maintain, That Christ is a mediator, only according to his human nature? Yes.

By what reasons are they confuted?

1st, Because it was needful for perfecting the work of the Mediator, that Christ should overcome death; which could not otherwise be done, than by his divine nature, 1 Pet. iii. 18. where it is said, he was put to death in the flesh, but quickened by the Spirit. *2d*, Because there are very many properties of the Mediator, which cannot in any wise agree to the human nature
of

of Christ, as undertaking and promising, that he will raise him up at the last day, whom the Father has given him, John vi. 39. Again, he could not lay down his life, and take it up again, by the alone strength of his human nature; but all these works are proper to the Mediator, as is clear from the tenth chapter of John, ver. 18, And 3^d, The application of these good things which he hath merited, is the proper work of the Mediator, which can only be done by the divine nature. 4th, Because Christ is a prophet, a priest, and a king, according to both his natures. A prophet, Mat. xi. 27. No man knoweth the Father, save the Son. A priest, Rom. v. 10. Heb. ix. 14. He is a king, Luke i. 32. All which offices he executes according to both his natures.



C H A P. IX.

Of Free-will.

QUESTION I.

“ **H**ATH man by his fall into an estate of
 “ sin, wholly lost all ability of will, to any
 “ supernatural good, accompanying salvation:
 “ so as the natural man being altogether averse
 “ from that good, and dead in sin; is not able
 “ by his own strength to convert himself, or to
 “ prepare himself thereunto?”

Yes;

Yes; Rom. v. 5. John xv. 5. Rom. iii. 10, 12. John vi. 44, 65.

Well then, do not the Pelagians and Socinians err, who maintain, That the natural man without supernatural and divine grace, is able to convert himself to God by his own strength? Yes.

Do not likewise the Semipelagians, Papists, Arminians, and Lutherans err, who maintain, That fallen man, and corrupted with original sin, is partly able by his own strength, the grace of God assisting him, to prepare himself, and turn himself to God? Yes.

By what reasons are they confuted?

1st, Because the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14. Rom. viii. 7, 9.

2d, Because all that the natural man doth, is sin, and cannot in any wise please God, because his works are not of faith, nor to the glory of God, as the law requires, Rom. xiv. 23. Heb. xi. 6, Titus i. 15. Rom. iii. 10, 11, 12. Psal. xiv. 3. Rom. viii. 8. *3d*, Because a man hath no good in himself, whereby he may be differed from the most flagitious, nor any good thing which he hath not received, 1 Cor. iv. 7.

4th, Because conversation, grace and salvation, are not of him that runneth or willeth, but of God that sheweth mercy, and whom he will he hardeneth, Rom. ix. 15, 16, 18. Rom. xi. 7, 8. Mat. xi. 21, 22, 25.

5th, Because the conversion of a natural man, is the quickening of one dead, Eph. ii. 5. Col. ii. 13. It is a regeneration, or bearing again, John iii. 5, 6. It is the creating
of

of a new heart, Pſal. li. 10. It is the taking away the heart of ſtone, and the giving of a heart of fleſh, Ezek. xi. 19. Ezek. xxxvi. 25. And therefore as God raiſed Chriſt from the dead, ſo alſo he raiſed us from the grave of ſin, by his own proper power, 1 Cor. vi. 15. And 6th, Becauſe God converts and calls men, not by works of righteouſneſs, which they have done, Titus iii. 4, 6, 7. but according to his own purpoſe and grace which is given us in Chriſt Jeſus, 2 Tim. i. 9.

Queſt. II. “Doth a regenerate man, after his conversion, perfectly and only will that which is good?”

No; Gal. v. 17. Rom. vii. 15, 18, 21. 23.

Well then, do not the Puritans, (I do not mean the old Non-conformiſts) Antinomians, Anabaptiſts, and many Quakers err, who maintain, That all the ſaints of God are free from every ſpot and blemiſh of ſin? Yeſ.

Do not likewise ſome of the Popiſh church, and Socinians err, who maintain, That ſome Chriſtians, that are more advanced, may come that length, to be without any ſpot, blemiſh, and act of ſin; nay, that ſome have really win that length? Yeſ.

By what reaſons are they confuted?

1ſt, Becauſe in many things we offend all, Jam. iii. 2. 2d, Becauſe Chriſt commands us to ſeek daily remiſſion of ſins, Mat. vi. 12. Luke xi. 4. 3d, Becauſe there is not one juſt man upon the earth, who doth not ſin, 1 Kings vii. 46. Eccl. vii. 20. 4th, Becauſe there is a continual war between the fleſh and the Spirit; ſo

H

that

that they, namely, the regenerate, are not able to do that which they are willing, and ought to do, Gal. v. 17. *5th*, Because the regenerate are not able to fulfil the first command, namely, to love God with all their heart, with all their soul, Mat. xxii. 37, 38. For we know here but in part, and therefore we love but in part, 1 Cor. xiii. 9. Neither are the saints free of all those inordinate motions of concupiscence, forbidden in the tenth command, as is evident from Gal. v. 17. and from the experience of Paul, and of all the other saints. *6th*, Because if we say we have no sin, we deceive ourselves, and the truth is not in us, 1 John i. 8, 9. But when that same apostle says, Whosoever is born of God, doth not commit sin, for his seed remains in him, and he cannot sin, because he is born of God; he must mean in the first text, of sin dwelling in the best of saints here-away, and therefore he expresses it by *hamartian echein*, *peccatum habere*, which signifies, to have sin. In the second text, he means of sin, not only indwelling, but reigning in us, and made a trade of, and gone about with the full and hearty consent of the will, and is expressed by the words *hamartian poiein*, to work sin, and to make a trade of it, as men do in any employment they take delight in. *7th*, We see it from the grievous falls of the most eminent saints, as Noah, Lot, Abraham, Jacob, David, Solomon, Asa, Jehoshaphat, and the disciples of Christ.

C H A P. X.

Of Effectual Calling.

QUESTION I.

“ **A**RE all those whom God has predestinated
 “ to life, and those only, in his appointed
 “ and accepted time, effectually called by his
 “ word and Spirit, out of the estate of sin and
 “ death, in which they are by nature to grace
 “ and salvation, through Jesus Christ?”

Yes; Rom. viii. 30. Rom. xi. 7. Eph. i. 10,
 11. 2 Thes. ii. 13, 14. Rom. viii. 2. Eph. ii. 1,
 2, 3, 4, 5. 2 Cor. iii. 3, 6.

Well then, do not the papists, Arminians,
 and Lutherans err, who maintain, 'That men
 not elected, are sometimes effectually called?

Yes.

By what reasons are they confuted?

1st, Because faith belongs to the elect only,
 Titus i. 1. 2^d, Because whom he did predesti-
 nate, those only, and no other hath he called,
 Rom. viii. 30. 3^d, Because though many hear
 the gospel, yet none believe, but such as are or-
 dained from everlasting life, Acts xiii. 48. 4th,
 Because the apostle testifies, that the elect have
 obtained it, and the rest were blinded, Rom. xi.
 7. 5th, Because Christ manifested his Father's
 name, to those only whom he chused out of the

world, and gave to him, John xvii. 6.

Quest. II. "Doth God, whom he effectually calls, enlighten their minds spiritually and savingly, to understand the things of God?"

Yes; Acts xxvi. 18. 1 Cor. ii. 10, 12. Eph. i. 17, 18.

Well then, do not the Arminians err, who maintain, That no supernatural light infused into the intellective faculty, and thereby elevating it, is requisite to the saving understanding of these things, which are needful, in the scripture, to be believed and hoped for? Yes.

By what reasons are they confuted?

1st, Because the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14. 2^d, Because the carnal mind is enmity against God, for it is not subject to the law of God, neither can it be, Rom. viii. 7. 3^d, Because all unregenerate men are darkness, Eph. v. 8. And darkness cannot comprehend the light, John i. 5. 4th, Because Christ says, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes, Mat. xi. 25.

Quest. III. "Doth God take away from them, whom he effectually calls, the heart of stone, and give unto them an heart of flesh, renewing their wills, and by his almighty power, detaining them to that which is good, and effectually drawing them to Jesus Christ?"

Yes;

Yes; Ezek. xxxvi. 26, Ezek. xi. 19. Phil. ii. 13. Ezek. xxxvi. 27.

Well then, do not the Arminians err, who maintain, That the will of man, when he is regenerate, is not renewed, nor furnished with any new and spiritual qualities? Yes.

By what reasons are they confuted?

1st, Because Moses says, God shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live, Deut. xxx. 6. 2^d, Because the Lord says, A new heart also will I give you, and a new spirit will I put within you, and will take away the stony heart out of your flesh, and I will give you an heart of flesh: And I will put my Spirit within you; and cause you to walk in my statutes, and cause you to keep my judgments and do them, Ezek. xxxvi. 26, 27. 3^d, Because it is God that worketh in us both to will and to do, according to his own good pleasure, Phil. ii. 13. 4th, Because all the faculties of the soul are renewed, 2 Cor. v. 17. If any man be in Christ, he is a new creature; old things are past away, behold all things are become new.

Do not likewise the Arminians err, who maintain, That when the grace of God begins to make an infall upon the heart, in order to a man's conversation, it is indifferent, and may be resisted and withstood; so that a man may be converted, or not converted by it? Yes.

By what reasons are they confuted?

1st, Because if this doctrine were true, a man's conversation would be of him that runneth, and

of him that willeth, but not of God, that sheweth mercy; which is contrary to the apostle, Rom. ix. 15, 16. *2d*, Because by this way, it should not be God that worketh in us, both to will and to do, Phil. ii. 13. *3d*, Because by this way, a man himself should make the difference, and God should not make one man differ from another, which is contrary to the apostle, 1 Cor. iv. 7. *4th*, Because if so, a man might glory, that he had in himself, what he had not received; which contradicts, 1 Cor. iv. 7. *5th*, Because it is God that draws a man before he comes to Christ, John vi. 44. *6th*, Because conversation is a new creation, 2 Cor. v. 17. *7th*, Because it is a resurrection from the dead, Eph. ii. 5. *8th*, Because conversion is no less than to be born over again, John iii. 3.

Quest. IV. "Is this effectual call, of God's free and special grace alone, and not from any thing at all foreseen in man?"

Yes; 2 Tim. ii. 9. Tit. iii. 4, 5. Eph. ii. 4, 5; 8, 9.

Well then, do not the Papists and Arminians err, who maintain, That an unregenerate man, may, by the strength of nature and his free-will, do some good works; nay, oftentimes hath actually done such good works, as may prepare him, and dispose him for receiving of the grace of God? Yes.

By what reasons are they confuted?

1st, Because an evil tree cannot bring forth good fruit, Mat. vii. 17. *2d*, Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be

be, Rom. viii. 7. *3d*, Because we have nothing in ourselves, which we have not received, whereby we may differ from others, 1 Cor. iv. 7. *4th*, Because whatever is not of faith is sin, Rom. xiv. 23. Heb. xi. 6. *5th*, Because we are not able of ourselves to think a good thought, but all our sufficiency is of God, 2 Cor. iii. 5. *6th*, Because before conversation we were dead in trespasses and sins, Eph. ii. 2, 5. *7th*, Because not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5. *8th*, Because we were sometimes, that is, before conversion, darkness, Eph. v. 8. *9th*, Because Christ says, without me, ye can do nothing. John xv. 5.

Quest. V. "Is a man in effectual calling only passive, until being quickened and renewed by the Holy Ghost, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it?"

Yes; 1 Cor. ii. 14. Rom. viii. 7. Eph. ii. 5. John vi. 37. John v. 25. Ezek. xxxvi. 27.

Well then, do not the Papists and Arminians err, who maintain, That a man in his conversion is not passive, but active? Yes.

By what reasons are they confuted?

Before I do this, it is to be observed, that when I say a man is passive in his conversion, I do not think he is physically passive, as a stock or a stone, while an artist is about to make a statue of them: But morally, or rather spiritually; as a man is spiritually dead; which is a true and real death, though he be naturally living. The first reason
by

by which they are confuted is this, because we are dead in trespasses and sins; Eph. ii. 1. *2d*, Because we are the servants of sin, until we be made free men by the Son of God, John viii. 34, 36. *3d*, Because we are by nature, under the power of Satan and of darkness, Acts xxvi. 18. Col. i. 13. 2 Tim. ii. 26. *4th*, Because it is God that worketh in us both to will and to do, of his own good pleasure, Phil. ii. 13. *5th*, Because the flesh lusteth against the spirit, Gal. v. 17. *6th*, Because the Scriptures ascribe that whole work to God, and no part of it to man, Eph. ii. 8, 9.

Quest. VI. "Are elect infants, dying in infancy, regenerated and saved by Christ, thro' the Spirit, who worketh when and where he pleaseth?"

Yes: Luke xviii. 15, 16. Acts ii. 38, 39. John iii. 5. 1 John v. 12.

Well then, do not the Anabaptists err, who maintain, That no infants are regenerated?

Yes.

By what reasons are they confuted?

1st, Because John the Baptist was filled with the Holy Ghost, even from his mother's womb, Luke i. 15. *2d*, Because the prophet Jeremiah was sanctified from his mother's womb, Jer. i. 5. *3d*, Because the promise is made to believing parents, and to their children, conjunctly, Gen. xvii. 7. Acts ii. 39. *4th*, Because of such; says Christ, is the kingdom of heaven, Mat. xix. 14. *5th*, Because the apostle calls children, which are descended but of one parent, in covenant with God, holy; 1 Cor. vii. 14. *6th*, Because
God

God hath promised in the second command, That he will shew mercy unto thousands, that are descended of believing parents, *Exod. xx. 6.*

Quest. VII. "Can any not elected, although called by the ministry of the word, and having some common operations of the Spirit, truly come to Christ, and so be saved?"

No; *Mat. xxii. 14. Mat. vii. 22. Mat. xiii. 20, 21. Heb. vi. 4, 5. John vi. 64, 65, 66. John viii. 24.*

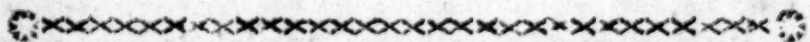
Well then, do not the Arminians err, who maintain, That there is sufficient grace given to all men for their conversation, to whom the gospel is preached? Yes?

Do not likewise the Quakers err, who maintain, That every man hath so much grace given of God, as, if he would improve it, would bring him to heaven? Yes.

By what reasons are they confuted?

1st, Because Christ says to his disciples, To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given, *Mat. xiii. 11.* *2d*, Because it is said of the Jews, they could not believe, because God had blinded their eyes and hardened their hearts, *John xii. 39, 40.* *3d*, Because Christ said to his disciples, there are some of you that do not believe: Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father, *John vi. 64, 65.* *4th*, Because the prophet *Isaiah* complains, Who hath believed our report, and to whom is the arm of the Lord revealed? *Isa. liii. 1.* *5th*, Because many are called, but few are chosen, *Mat. xxii. 14.* *6th*, Because men in nature do

do not discern neither can they know the things of the Spirit of God, 1 Cor. ii. 14. 7th, Because the most part of the world are buried in gross darkness, and have their understanding darkened, and are alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts, Eph. iii. 18.



C H A P. XI.

Of Justification.

QUESTION I.

“**D**OOTH God freely justify those whom he effectually calleth, not by infusing righteousness unto them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christ’s sake alone?”

Yes; Rom. ix. 30. Rom. iii. 24.

Well then, do not the Papists, Socinians, and Quakers err, who maintain, That the righteousness, whereby we are justified before God, is not without us, but within us, and inherent? Yes.

By what reasons are they confuted?

1st, Because if inherent righteousness did justify us, then good works would justify us, but the scripture denies that, Rom. iii. 20. Therefore,
says

says the text, by the deeds of the law, shall no flesh be justified in his sight : and ver. 28. therefore we conclude, that a man is justified by faith, without the deeds of the law. See Rom. iv. 6. Gal. ii. 16. Eph. ii. 8, 9. Tit. iii. 5. In all which places, works are seclused expressly from our justification. *2d*, Because the righteousness where by we are not justified, is not our proper own, 2 Cor. v. 21. For he, *viz.* God, hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, Phil. iii. 8, 9. And be found in him, not having on my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *3d*, Because we are not justified by the law, Acts xiii. 38, 39. *4th*, Because our justification is given to us freely, Rom. iv. 4, 5. Rom. xi. 6. *5th*, Because our inherent righteousness is imperfect, 1 Kings viii. 46. For this Scripture says, there is no man that sinneth not. See that parallel place, 1 John i. 8. where it is said, If we say we have no sin, we deceive ourselves, and the truth is not in us. *6th*, Because if we were justified by inherent righteousness, we should have matter to boast of, which is contrary to Paul's doctrine, Eph. ii. 9. Not of works, lest any man should boast. *7th*, Because the righteousness of a Christian man, is the justifying of the ungodly, Rom. iv. 5.

Quest. II. "Doth God justify men by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness?"

No;

No; Rom. iv. 5, 6, 7, 8. 2 Cor. v. 19, 21. Rom. iii. 22, 24, 25, 27, 28. Tit. iii. 5, 7. Eph. i. 7. Jer. xxiii. 6. 1 Cor. i. 30, 31. Rom. v. 17, 18, 19.

Well then, Do not the Arminians err, who maintain, That faith itself, and the act of believing, is imputed to us for righteousness? Yes.

By what reasons are they confuted?

1st, Because faith is that by which we receive righteousness, Acts xxvi. 18. Therefore if it be that by which we receive righteousness, it cannot be righteousness itself; because that which is received is far different, and another thing from that, whereby we receive it. 2^d, Because we are not justified by inherent righteousness, as is proven evidently against the Papists in the last foregoing question; all which reasons do clearly evince, that we are justified by the imputation of faith itself, or by the act of believing, as our righteousness.

Quest. III. "Is faith, which is the alone instrument of justification, alone in the person justified?" No.

"Is it ever accompanied with all other saving graces; and is no dead faith, but worketh by love?"

Yes; James ii. 17, 22, 26. Gal. v. 5.

Well then, do not the Papists err, who maintain, That justifying faith may be truly and really separated from love, saving hope, and all the rest of the Christian virtues? Yes.

By what reasons are they confuted?

1st, Because as the body without the spirit is dead, so faith without works is dead also, James

ii. 26. *2d*, Because faith worketh by love, Gal. v. 6. that is. by shewing forth the works of love in us, towards God and our neighbour. *3d*, Because faith purifies the heart, Acts xv. 9. *4th*, Because he that hath faith is in Christ; but he that is in Christ bringeth forth much fruit, John xv. 5. *5th*, Because those who have faith, are buried with Christ, and walk in newness of life, Rom. vi. 4. that is, in holiness and purity, which accompany faith. *6th*, Because he that saith, I know God, and keepeth not his commandments, is a liar, and the truth is not in him, 1 John ii. 4.

Quest. IV. "Did Christ by his obedience and death, fully discharge the debt of all those who are thus justified, and did he make a proper, real, and full satisfaction to the Father's justice in their behalf?"

Yes; Rom. v. 8, 9. 1 Tim. ii. 5, 6. Dan. ix. 24, 26. Heb. x. 10, 14. Isa. liii. 4, 5, 6, 10, 11, 12.

Well then, do not the Papists err, who maintain, That Christ hath not made a full satisfaction to divine justice, for the sins of those who are justified; And that human satisfactions do, in part, satisfy the justice of God for sin? Yes.

Do not likewise the Socinians err, who deny, All true and proper satisfaction to Christ's sufferings? Yes.

By what reasons are they confuted?

1st, Because the prophet says, He hath born our griefs, and carried our sorrows, was wounded for our transgressions, was bruised for our iniquities, Isa. liii. 4, 5. *2d*, Because by one offer-

ing, he hath perfected for ever them that are sanctified; Heb. x. 14. *3d*, Because human satisfactions being finite, can never satisfy in part, or in whole, the infinite justice of God, for the punishment of sin, Job xxxv. 6. *4th*, Because he hath blotted out the hand-writing of ordinances, which was against us, which was contrary to us, and took it out of the way, nailing it to his cross, Col. ii. 14. *5th*, Because there is nothing more frequent in scripture, than that Christ was a propitiation for our sins, Rom. iii. 25. *6th*, Because, Christ says, I lay down my life for my sheep, and no man taketh it from me, but I lay it down of myself, John x. 15, 18. *7th*, Because the Son of man came to give his life a ransom for many, Mat. xx. 28. 1 Tim. ii. 6. Eph. v. 2. Gal. iii. 13. Rev. v. 9. 1 John ii. 2.

Quest. V. "Are the elect justified, until the Holy Spirit, in due time, actually apply Christ to them?"

No; Col. i. 21, 22. Tit. iii. 4, 5, 6, 7.

Well then, do not the Antinomians err, who maintain, That the elect are justified from eternity, or when the price of redemption was payed?

Yes.

By what reasons are they confuted?

1st, Because all that are justified, have been strangers and enemies to God, and children of wrath, Eph. ii. 3. Col. i. 21. Tit. iii. 3. 1 Cor. vi. 10, 11. *2d*, Because none are justified, until they believe in Christ, Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have

have believed in Jesus Christ, that we might be justified by the faith of Christ.

Quest. VI. "Can those who are justified, by
"reason of their sins, fall under God's fatherly
"displeasure, and not having the light of his
"countenance restored unto them, until they
"humble themselves, confess their sins, beg
"pardon, and renew their faith and repent-
"ance?"

Yes; Psal. lxxxix. 31, 32, 33. Psal. xxxii. 5.
Psal. li. 7, 8, 9, 10, 11, 12. Mat. xxvi. 75. 1
Cor. xi. 30, 32.

Well then, do not the Antinomians err, who maintain, That God's love and favour towards those that are once justified, cannot consist with his anger and chastisement towards them? Yes.

By what reasons are they confuted?

1st, Because Christ says, as many as I love, I rebuke and chasten, Rev. iii. 19. 2^d, Because David was chastened for his adultery and murder, 2 Sam. xii. 10. 3^d, Because the Lord says, If my children forsake my law, and walk not in my judgments, then will I visit their transgressions with the rod, and their iniquity with stripes, Psal. lxxxix. 30, 31. 4th, Because God was provoked with the sins of the Corinthians, for which he punished them, 1 Cor. x. 22. and xi. 30.

Quest. VII. "Is the justification of believers,
"under the Old Testament, one and the same
"in all respects with the justification of believers,
"under the New Testament?"

Yes; Gal. iii. 9, 13, 14. Rom. iv. 22, 23. Heb. xiii. 8.

Well then, do not the Socinians err, who maintain, That the manner of justification is not one and the same, under both the Testaments?

Yes.

By what reasons are they confuted?

1st, Because Abraham was justified by faith in Christ, Gen. xv. 6. And he believed in the Lord, and it was counted to him for righteousness. That is, God of his mere grace, held him righteous and justified, that had no righteousness in himself, whereby to subsist and stand before his justice seat, and that through faith in his promises, and in the promised Mediator. 2^d, Because Isaiah teacheth, that both himself and other believers were justified by the knowledge of Christ, chap. liii. 11. 3^d, Because the Holy Ghost expressly testifies, that Christ died for the believers under the Old Testament, Heb. ix. 15. 4th, Because the justification of believing Jews under the Old Testament, and believers under the New are compared between themselves as equal, Acts xv. 11.

C H A P. XII.

Of Adoption.

QUESTION I.

“ARE those who are taken into the number,
 “and enjoy the liberties and privileges
 “of the children of God, and have his name
 “put upon them, and receive the Spirit of A-
 “doption, are they, I say, ever cast off?”

No.

“Are they sealed to the day of redemption,
 “and inherit the promises, as heirs of everlast-
 “ing salvation?”

Yes; Lam. iii. 3. Eph. iv. 30. 1 Pet. i. 5.

Well then, do not the Lutherans err, who maintain, That the children of God, some of them, may be cast off for a time totally, though not finally. Yes.

Do not likewise the Arminians, Quakers and Socinians err, who maintain, That those who have received the grace of adoption, may be cast off totally and finally? Yes.

By what reasons are they confuted?

1st, Because all the children of God are kept through faith unto salvation, 1 Pet. i. 5. 2^d, Because Christ hath prayed for the perseverance of all believers, John xvii. 20. John xi. 26. And

all those that are adopted, are the children of God by faith, Gal. iii. 26. *3d*, Because no man that is born again, as are all the children of God, doth sin, that is, he suffers not sin to reign over him, for his seed remaineth in him; that is, God's seed, whereby he is born again, namely the word of God, 1 Pet. i. 23. John iii. 5, 6. remaineth in him, that is, doth not totally perish, but abideth thence forward, working the fruits of regeneration once begun in them, Phil. i. 6. See 1 John iii. 9. *4th*, Because all the children of God request the Father by the Son, that he may grant them perseverance to salvation, Mat. vi. 13. which perseverance is most needful to them for that end, Mat. xxiv. 13. But believers when they seek things needful to salvation, in the name of Christ, according to his promise, are always heard, John xiv. 13, 14. John xvi. 23. *5th*, Because the gifts and callings of God are without repentance, Rom. xi. 29. *6th*, Because all those who are justified are glorified, Rom. viii. 30. But those who are adopted are endued with faith, and are justified, Gal. iii. 26. *7th*, Because Christ keepeth all his adopted ones, that none can pluck them out of his hand, or his Father's hand, John i. 27, 28, 29. *8th*, Because perseverance is a gift promised by God to all the elect, in the covenant of grace, Ezek. xxxvi. 26, 27, 28. Ezek. xi. 19, 20. Jer. xxxi. 32, 33. *9th*. Because justifying grace is a well of water, springing up into everlasting life in every man to whom it is given, John iv. 4. And the saints are like unto trees, planted by the rivers of waters,

ters, which bring forth their fruit in due season, Psal. i. 3.



C H A P. XIII.

Of Sanctification.

QUESTION I.

“**A**RE they who are effectually called, and regenerated, having a new spirit created in them, farther sanctified, really and personally, through virtue of Christ’s death, and resurrection, by his word and Spirit dwelling in them?”

Yes; 1 Cor. vi. 11. Acts xx. 32. Phil. iii. 10. Rom. vi. 5, 6. John xvii. 17.

Well then, do not the Antinomians err, who maintain, That those who are justified, are sanctified only, by the imputed holiness of Christ; not by infusing inherent holiness, or any spiritual qualities into them, by the help of which they are enabled to live holily? Yes.

By what reasons are they confuted?

1st, Because the apostle says, Follow peace and holiness with all men, without which no man shall see God, Heb. xii. 14. 2^d, Because the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, and faith, Gal v. 22. 3^d, Because they who are in Christ bring forth good fruit, John xv. 5. 4th, Because they who be-
long

long to Christ have crucified the flesh with the affections and lusts, Gal. v. 24, 25. *5th*, Because the apostle commands us to work out our salvation with fear and with trembling, Phil. ii. 12. *6th*, Because we ought to purify ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. *7th*, Because we ought to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. iii. 18. *8th*, Because the Lord circumcises the hearts of the elect, that they may love the Lord their God, and taketh away the heart of stone, Deut. xxx. 6. Ezek. xxxvi. 26, 27.

Quest II. "Is sanctification imperfect in this life, there being some remnants of corruption abiding in every part?"

Yes; 1 John i. 10. Rom. vii. 18, 23. Psal. iii. 12.

Well then, do not the Antinomians, and many of the Quakers err, who maintain, That those who are justified, are perfectly sanctified?

Yes.

Do not likewise the Papists, Socinians, and Anabaptists err, who maintain the same, but differ in the manner? Yes.

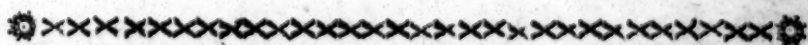
By what reasons are they confuted?

But first consider, that the Antinomians defend, That the most perfect holiness of Christ is imputed to us, and is made ours, there being no inherent holiness in us, nor required of us.

But the Papists, Socinians, Quakers, and Anabaptists affirm, and maintain a perfect inherent holiness in this life.

They are confuted.

1st, Because there is no man that sinneth not, 1 Kings viii. 46. 2^d, Because if we say we have no sin, we deceive ourselves, and the truth is not in us, 1 John i. 8. 3^d, Because in many things, we offend all, James iii. 2. 4th, Because there is not a just man upon the earth that doth good and sinneth not, Eccl. vii. 20. 5th, Because we are all as an unclean thing, and all our righteousnesses are as filthy rags, Isa. lxiv. 6. 6th, Because the psalmist prayeth, that God would not enter into judgment with him, for in thy sight, says he, shall no man be justified, Psal. cxliii. 2. 7th, Because no man can say, I have made my heart clean, I am pure from my sin, Prov. xx. 9. 8th, Because the apostle complains heavily concerning indwelling sin, Rom. vii. 18, 23. 9th, Because the saints are obliged to seek pardon of sin every day, Mat. vi. 12. 10th, Because the Lord says, He that is holy, let him be holy still, Rev. xxii. 11.



C H A P. XIV.

Of Saving Faith.

QUESTION I.

“ **I**S the grace of faith, whereby the elect are
“ enabled to believe, to the saving of their
“ souls, the work of the Spirit of Christ in their
“ hearts?”

Yes;

Yes; Heb. x. 39. 1 Cor. iv. 13. Eph. i. 17, 18, 19.

Well then, do not the Pelagians err, who maintain, Faith to be a thing natural; who attribute the being thereof to ourselves, and to the strength of our corrupt nature? Yes.

Do not likewise the Arminians err, who tho' they grant faith to be the gift of God, yet they deny faith to be given according to the precise will of God, for the saving of some men? Yes.

By what reasons are they confuted?

1st, I confute the Pelagians, for Christ says, No man can come to me, that is, believe, unless the Father that hath sent me draw him, John vi. 44. 2^d, Because the apostle says, For unto you it is given, in the behalf of Christ, not only to believe in him, but also to suffer for his sake, Phil. i. 29. 3^d, Because that which is natural, is proper to all, but all men have not faith, 2 Thes. iii. 2. 4th, Because faith is reckoned up among the fruits of the Spirit, Gal. v. 22. 5th, Because the very desire itself of believing is from God, and not from ourselves, Phil. ii. 13. 6th, Because Christ is the author and finisher of our faith, Heb. xii. 2.

By what reasons do you confute the Arminians?

1st, Because faith is given to the elect only, and to such as are ordained to life eternal, Tit. i. 1. Acts xiii. 48. 2^d, Because he that believes, shall be saved, Mark xvi. 16. John iii. 15, 16, 18, 36. 3^d, Because God wills precisely the glorifying of all those whom he justifies, Rom. viii. 30. But they who have faith are justified, Rom.

v. 1. *4th*, Because God wills precisely the glorifying of all those, whom he inwardly and efficaciously calleth, Rom. viii. 30. But all that believe in him, are powerfully called, 2 Thes. iii. 13, 14. *5th*, Because all the children of God are heirs of God, and joint-heirs with Christ, Rom. viii. 17. But how many soever believe in his name, to them he gave power to become the sons of God, John i. 12.

Quest. II. "Is faith the fruit of Christ's purchase?"

Yes; Titus iii. 5, 6. Titus ii. 14. Ezek. xxxvi. 5, 26.

Well then, do not the Arminians err, who deny, Faith and other saving graces to be Christ's purchase, or the fruits of his death? Yes.

Do not likewise others of the same kind err, who granting the gift of believing, not to flow from man's free-will, or from any sufficient grace bestowed upon all, maintain, That it flows from God's sovereign good will, thinking fit to bestow that gift upon some whom he hath elected, and not upon others, without respect to the merits of Christ's death? Yes.

By what reasons are they confuted?

1st, Because if this be all that Christ hath purchased by his death, that God might save fallen man, upon condition he believe; then Christ might attain his end in dying, and yet not one soul be saved by his death. *2d*, Because it makes Christ a titular Saviour only, purchasing salvation to all, without any full and certain intention of applying it to any. *3d*, Because it is promised to Christ the Mediator, as a satisfaction to him
for

for his sufferings, that not only many, through faith in him, shall be justified, but that certainly, he shall see his seed, and the fruit of his soul, Isa. lv. 10. *4th*, Because the washing of regeneration, and renewing of the Holy Ghost, under which all particular graces may be comprehended, are said to be shed on us abundantly, through Jesus Christ, Tit. iii. 5, 6. *5th*, Because the Lord hath promised to remove from us the heart of stone, and to give us a new heart; to cleanse us from all our idols, and to wash us with clean water: But these promises are in one bundle with the promises of his pardoning our iniquity, and remembring our sins no more, Ezek. xxxvi. 25, 26. Jer. xxxi. 33, 34. *6th*, Because Christ is made unto us wisdom, sanctification, and redemption, no less than righteousness, under which faith, and all saving graces, needful to the working out of our salvation, are comprehended, 1 Cor. i. 30, 31. *7th*, Because we are said to be blessed with all spiritual blessings in Christ Jesus, Eph. i. 3 which by his merit are communicated to us. And is not faith and saving grace to be accounted among the spiritual blessings? *8th*, Because it is not a mere possibility of redemption, but actual redemption, that the saints in heaven praise and extol Christ for, Rev. v. 9, 12. An Arminian cannot well sing a part of this song, while he thinks in his heart, "He is more beholden to the Lamb for his redemption, than Cain and Judas."

Quest. III. "Doth a Christian, by faith believe whatsoever is revealed in the word, for the authority of God speaking therein?"

Yes;

Yes; John iv. 42. 1 John v. 10. Acts xxiv. 14. 1 Thes. ii. 13.

Well then, do not the Papists err, who commend and extol implicit faith, and who define faith, rather by ignorance than by knowledge?

Yes.

By what reasons are they confuted?

1st, Because faith cometh by hearing, and hearing by the word of God; and therefore there can be no faith without knowledge, Rom. x. 17. 2^d, Because all believers are taught of God, Isa. liv. 13. John vi. 45. 3^d, Because Christ says, This is life eternal to know thee, the only true God, and Jesus Christ, whom thou hast sent, John xvii. 3. 4th, Because the prophet Isaiah says, By his knowledge, shall my righteous servant justify many, chap. liii. 11.

Quest. IV. "Are the principal acts of saving
"faith, accepting, receiving, and resting upon
"Christ alone, for justification, sanctification,
"and eternal life, by virtue of the covenant of
"grace?"

Yes; John i. 12. Acts xiv. 31. Gal. ii. 20. Acts xv. 11.

Well then, do not the Papists err, who maintain, Faith to be nothing but a naked assent to the truth revealed in the word; it being placed by them in the understanding only? Yes.

Do not likewise the Socinians err, who put no difference between faith and the obedience of works? Yes.

By what reasons are they confuted?

1st, Because to believe is to receive Christ, which is an act of the will, John i. 12. 2^d,

K

Because

Because faith is the substance of things hoped for, the evidence of things not seen. Or faith is a firm ground, or a firm confidence; that is which causeth to subsist, or stand firm, the things which are promised by God in Christ, and which therefore are expected by hope, which is not done only by an assent to God's promises in our understanding, but also by trusting to the same in our will. I say, faith is a firm ground of the things which are hoped for, and an argument of things not seen. Or a conviction, in Greek *elengchos*, for faith representing God's revelation and promise, convinceth and assureth the heart of man, more strongly of the truth of a thing, than any other argument brought from natural reason, can do, Heb. xi. 1. 3^d, Because we are justified before God by faith, Rom. v. 1. But we are not justified by a bare and naked assent to the truth, otherwise the devils should be justified, Jam. ii. 19. Neither are we justified by the Socinians faith, which is every where condemned in Scripture, Rom. iii. 20, 28. Gal. ii. 16. Eph. ii. 8, 9. Phil. iii. 9. Tit. iii. 4, 5.

C H A P. XV.

Of Repentance.

QUESTION I.

“ **I** S repentance unto life an evangelical grace,
 “ the doctrine whereof is to be preached by
 “ every minister of the gospel, as well as that of
 “ faith in Christ ?”

Yes; Ezek. xii. 19. Acts xi. 18. Luke xxiv.
 47. Mark i. 15. Acts xx. 21.

Well then, do not the Antinomians err, who maintain, That repentance is not an evangelical grace, and that it ought not to be preached by any minister of the gospel, seeing it leads us away from Christ, and is many ways hurtful and dangerous to us? Yes.

By what reasons are they confuted ?

1st, Because God hath promised in the covenant of grace, that he will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, which shall cause Christians under the gospel to repent and mourn for their sins, Zech. xii. 10.
 2^d, Because repentance is numbered among the saving graces, which shall be bestowed and conferred upon converts under the gospel, and is sometimes put for the whole con-

versation of a man to God, Acts xi. 15, 16, 17, 18. *3d*, Because the ministers of the gospel ought to instruct those with meekness, who oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth, 2 Tim. ii. 25. *4th*, Because repentance from dead works, is among the principles of the doctrine of Christ; and is a foundation which ought to be laid, before the hearers of the gospel can go on unto perfection; I say, laid by the ministers of the gospel, Heb. vi. 1. *5th*, Because Christ himself appointed repentance, no less to be preached through the world, than remission of sins, Luke xxvii. 47. *6th*, Because Christ and his apostles preached repentance, no less than faith, Mark i. 15. Mat. iii. 2. Nay, the whole sum of the gospel is placed in preaching faith, and repentance, Acts xx. 20, 21.

Quest. II. "Doth a sinner, namely, by repentance, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieve for, and hate his sins, as to turn from them all unto God?"

Yes; Ezek. xviii. 30. Ezek. xxxvi. 31. Isa. xxx. 22. Jer. xxxi. 18, 19. Joel ii. 12, 13. Amos v. 15. Psal. cxix. 6, 59, 106.

Well then, do not the Antinomians err, who maintain, We ought not by repentance, to hate our sins, to mourn for them, and turn from them to God, but only to believe, that Christ in our stead and for us, hath repented? Yes.

By

By what reasons are they confuted?

1st, Because repentance, being a turning from our sins and evil ways, and a turning to God; and Christ, being without sin, could not be capable to repent in our stead, 1 Kings viii. 35. Heb. vii. 26, 27. Joel ii. 12, 13. *2^d*, Because they that repent, confess their sins, and are grieved for them, Ezra x. 1. Mark xiv. 72. They hate their sins, 2 Cor. vii. 11. They are ashamed and confounded for them, Jer. xxxi. 19. *3^d*, Because repentance is a sorrow after a godly manner, in the same very persons that repent, wrought by God, by the preaching of the word, 2 Cor. vii. 9. Acts xi. 18. *4th*, Because repentance is called a renting of the heart, Joel i. 12. And they that repent, hate and loath themselves for their abominations, Ezek. xxxvi. 31. They are ashamed, and confounded, Jer. xxxi. 19. They are grieved and pricked in their reins, Psal. lxxiii. 21. *5th*, Because God promising repentance to the people of the Jews being converted to Christ, after their backsliding, says, I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, Zech. xii. 10. And he shall be in bitterness for him, as one that is in bitterness for his first born. But is any man so foolish as to affirm, that when a man doth mourn for his first-born, he believes only that another man hath mourned in his stead? *6th*, Because faith is one thing, and repentance specially so called, is another thing, Mark i. 15. Acts

xx. 21. Heb. xi. 6 In which places, faith, and repentance are numbered two diverse things. And it is evident likewise, that faith is the cause of repentance; but nothing can be the cause of itself.

Do not likewise the Papists err, who maintain, That we are not by repentance converted from our sins to God; which they only make an inducement, or quality, fitting and disposing us for conversion, and meriting it: which, say they, consists in heart contrition, mouth confession, absolution, and satisfaction. By the first, they have heart sorrow for sin. By the second, they confess their sins to the priest. By the third, (which can be no part of repentance, seeing it is not a thing done by the sinner, they are absolved by the priest from their sins. By the fourth, they make satisfaction for former sins, in performing some good work willingly undertaken, or enjoined by the priest after absolution; as fastings, chastising of their own bodies, pilgrimages, and hearing of many masses? Yes.

By what reasons are they confuted?

1st, Because the word of God asserts no meritorious work in us, to go before our conversion. Not by works of righteousness which we have done, but according to his mercy he saved us, Titus iii 4. 5. 6. 2^d, Because the only merit of Christ, is the meritorious cause of our conversion, Heb. ix 14. 1 Cor. vi. 11. 3^d, Because true repentance is the infallible antecedent, and fore-runner of life, 2 Cor. vii 10. Acts xi. 18. and they who truly repent have all their sins pardoned, Acts ii. 38. iii. 19. Nay, repentance is
a piece

a piece of the exercise of the life of grace here, and worketh unto life, and salvation hereafter. But of no foregoing disposition, or qualification previous to repentance, can these forecited places of scripture be understood. *4th*, Because repentance, and turning to God, are sometimes put for the same thing: And the prophets, while they study to excite and stir up the people to repentance,, they signify it by the word conversion and turning to God, Acts xi. 15, 16, 17, 18, 21. Joel ii. 12, 13. Ez. xviii. 31, 32. *5th*, Because whatsoever goes before our conversion to God, it cannot be of faith, and therefore it must displease God, Rom. viii. 8. xiv. 23. But true repentance is of faith, and God delighteth in it, Jer. xxxi. 18, 19, 20. *6th*, Because in very many places of scripture, repentance is described by a departing from evil, and a turning to God, Isa. i. 16, 17, Isa. lv. 7. Psal. xxxiv. 14. Hos. vi. 1. *7th*, Because heart contrition, mouth confession, and satisfaction for former sins, which they call penance, as they are explained by the Papists, may be found in hypocritical repentance, as is evident from the example of Judas and Ahab, Mat. xxvii. 4, 5, 6. 1 Kings xxi. 27. There may be true evangelical repentance, without confession of the mouth made to a priest, and without penance. If the mouth and heart confess to God only, it is sufficient, unless there be a public scandal committed against the church of God. As for absolution, it can be no part of repentance, for it is not a thing done by a sinner, but, as I said, conferred by the priest

Quest. III. " Is repentance to be rested on,

“as any satisfaction for sin, or cause of the pardon thereof?”

No; Ezek. xxxi. 13, 32. Ezek. xvi. 61, 62, 63.

Well then, do not the Papists err, who maintain, That repentance is a satisfaction for sins, (*viz.* an imperfect satisfaction) and that it deserves the mercy of God, and pardon of sin?

Yes.

By what reasons are they confuted?

1st, Because Christ did satisfy the justice of God to the full: And it is blood only that purgeth us from all sin, Isa. liii. 4, 5, 6, 8, 11. 1 John i. 7. 2^d, Because to satisfy for sin, is a part of the priestly office of Christ, which cannot be communicated to any, Heb. ii. 17. compared with Heb. vii. 23, 24. 3^d, Because the Lord pardoneth our sins, not for our sake, but for his own sake, Isa. xliii. 25. Ezek. xxxvi. 25, 31, 32. 4th, Because pardon of sin is an act of the free favour of God, Hos. xiv. 2. Eph. i. 7. But if it be of the free favour of God, then it is no more of works, and repentance, as a satisfaction for sin, Rom. xi. 6.

Quest. IV. “Is there any sin so great that it will bring damnation upon those who truly repent?”

No; Isa. lix. 7. Rom. viii. 1. Isa. i. 16, 18.

Well then, do not the Novatians, Anabaptists, and Puritans called Kathari err, who maintain, That if any after baptism, and grace received, fall into grievous sins, offend willingly, there is no pardon remaining for them, even though they should repent? Yes.

By

By what reasons are they confuted ?

1st, Because God, under the law, appointed daily sacrifices, even for sins that were committed willingly, Numb. xxviii. 3. Lev. vi. 1. to the eight verse. *2^d*, Because God, in the covenant of grace hath promised, that he will not utterly take from them, with whom he is in covenant, his loving kindness ; even though they have broken his statutes, and not kept his commandments, Psal. lxxxix. 30, 31, 32. *3^d*, Because God invites the Galatians and Corinthians, who were guilty of apostacy, and of very many gross scandals, to repentance, from the hope of pardon, Gal. iii. 1. and i. 6. and iv. 19. 1 Cor. i. 11, 12. and v. 1, 2, 7, 8. 2 Cor. xii. 21. *4th*, Because the apostle John says, even to such as have sinned willingly, after baptism, and grace received, If we truly repent and confess our sins, God is faithful and just to forgive us our sins, 1 John i. 9. see also, chap. ii. 12. *5th*, Because David, after murder and adultery, and Peter, after denying of his master, obtained pardon when they repented, 2 Sam. xii. 13. John xxi. 19. Therefore there remaineth pardon to such as, after baptism, and grace received, have fallen, and repented.

Quest. V. “ Is every man bound to make private confession of his sins to God, praying for the pardon thereof ? ”

Yes ; Psal. li. 4, 5, 7, 9. Psalm xxxii. 5, 6.

Well then, do not the Antinomians, Libertines, and Anabaptists err, who maintain, That those who are once justified, are not any more obliged to confess their sins, to be grieved for them, or to repent of them ? Yes.

By what reasons are they confuted ?

1st,

1st, Because whosoever doth call upon God the Father, in their prayers, they ought to seek daily remission of sin, Luke xi. 2, 3, 4. 2^d, Because God doth commend the serious confession of sins, and grief for them, in justification, and delighteth therein, Jer. xxxi. 18, 19, 20. Luke vii. 44. Isa. lxvi. 2. 3^d, Because pardon of those sins, which justified persons shall confess, is promised, Prov. xxviii. 13. Psal. xxxii. 5. 1 John i. 9. 4th, Because such are declared blessed that mourn, Mat. v. 4. 5th, Because in whom the Spirit dwelleth, it worketh in them, being greatly weighted with the burden of their sins, a continual groaning and sorrow for the same, Rom. vii. 23, 24. Rom. viii. 26. 6th, Because true repentance, is a renewing of the image of God lost, at least greatly defaced, by the committing of sin, which in sanctification is not perfected, but only begun, and doth daily increase through the virtue of Christ's death and resurrection, Eph. iv. 19, to 24. 7th, From the example of justified persons, as David, Josiah, Peter, and others, who after justification confessed their sins, grieved for them, and begged pardon, 2 Sam. xii. 13. Psal. li. 2 Kings xxii. 19. Neh. ix. from the beginning, Mark xiv. 72.

Quest. VI. "Do those who confess their sins privately to God, who pray for the pardon thereof, and forsake them, obtain mercy?"

Yes; Prov. xxviii. 13. 1 John i. 9.

Well then, do not the Papists err, who maintain, That besides confession of sins made to God, and forsaking of them, an auricular confession, an enumeration of all particular sins committed after

after baptism, must be made to our own proper priest, as a necessary means for obtaining remission of them. Yes.

By what reasons are they confuted?

1st, Because the Psalmist says, Who can understand his errors, Psal. xix. 29. and they being more than the hairs of our head, how can they be mumbled over to a priest? Psal. xl. 12. 2^d, Because Christ gave an absolution, without an enumeration of every sin, Mat. ix. 2. Neither doth he demand an enumeration of all our several sins, tho' we be obliged to reckon, and rehearse all that we are able to remember, Luke vii. 48. Luke xyiii. 13, 14. 3^d, Because there is no command, or example in Scripture; for any man to whisper, and round his sins into the ear of a priest: And therefore, it not being of faith, it is sin, Rom. xiv. 23. 4th, Because whosoever turneth from his sin to God, and confesseth them, he findeth mercy presently, Ezek. xviii. 21, 28. Prov. xxviii. 13.

Quest. VII. "Ought he who scandalizeth his brother, or the church of Christ, to be willing, by a private, or public confession, and sorrow for his sin, to declare his repentance to those who are offended?"

Yes; James v. 16. Luke xvii. 3, 4. Josh. vii. 19. Psal. li. throughout, 2 Cor. ii. 8.

Well then, do not the Novatians err, and others too, who maintain, That those, who have offended their brother, or the church of Christ, are not obliged to declare their repentance to the parties offended; and that those who are offended, ought not to require any such thing, as private

or

or public confession and acknowledgment, but presently they ought to be received, without doing any such thing? Yes.

Do not likewise some church-men err, who connive, and wink, at the public scandals, especially of the richer, and better sort? Yes.

And lastly, do not many in these times err, who jeer, and make a mock at all public confessions of sin? Yes.

By what reasons are they confuted?

1st, Because he that offendeth his brother, ought to return to him saying, I repent, Luke xvii. 3, 4. 2^d, Because Christ did even value so much a private man's offence, that he was not to be admitted to the altar with his gift, until he was reconciled to his brother, Mat. v. 24. 3^d, Because the incestuous person was not to be received into the communion of the church of Corinth, before he had evidenced his repentance, by satisfying the church, 2 Cor. ii. 6. 4th, Because public confession of sin glorifies God, Josh. vii. 19. 5th, Because those who sin, must be rebuked before all, that others also may fear, 1 Tim. v. 20.

Quest. VIII. "Are those, who are offended, bound to be reconciled to the offending party, by declaring his repentance, and ought they in love to receive him?"

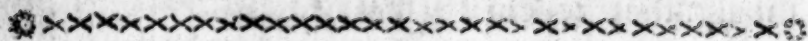
Yes; 2 Cor. ii. 8.

Well then, do not the Novatians, and Anabaptists err, who maintain, That professors of religion, falling into public scandal, especially in denying the truth, in the time of persecution, are

no more to be received into the church, even though they repent? Yes.

By what reasons are they confuted?

1st, Because Christ says, If thy brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him, Luke xvii. 3, 4. 2^d, Because for a heathen and publican (that is one casten out from the communion of the church) he only is so to be esteemed, who neglecteth to hear the church, Mat. xviii. 17. 3^d, Because such as have offended the church, after submission to the church's censure, ought to be comforted; the church ought to make their love known to them, and receive them again into communion; lest, haply, their grief and sorrow encreasing, they be swallowed up, 2 Cor. ii. 7, 8. 4th, Because if a man be overtaken in a fault, they who are spiritual, ought to restore such an one in the spirit of meekness; considering themselves, lest they also be tempted, Gal. vi. 1. 5th, Because if men, repenting of their faults committed against their brethren and fellow Christians, be not received into the communion of the church, both they and the church are in hazard, lest Satan, by his devices, gain an advantage of them, 2 Cor. ii. 10. 6th, Because Miriam, who for her sedition against Moses, was shut out of the camp seven days, was brought in again, Num. xii. 15. So was the incestuous person received into the communion of the church, 2 Cor. ii. 8.



C H A P. XVI.

Of Good Works.

QUESTION I.

“ **A**RE good works only such as God hath
 “ commanded in his holy word, and not
 “ such as without the warrant thereof, are devised
 “ ed by men, out of blind zeal, upon any pre-
 “ tence of good intention?”

Yes; Micah vi. 8. Rom. xii. 2. Heb. xii. 21.
 Mat. xv. 9. with Sam. xv. 21, 22, 23. Isa. xxix.
 13. 1 Pet. i. 18. Rom. x. 2.

Well then, do not the Papists err, who main-
 tain, That not only such works are good, which
 are done according to the will and law of God,
 but others also, which are commanded by the
 public authority of the church, though over and
 above what the law of God requires. And that
 those also are good works, which are done out of
 a good intention to advance God's glory, or to
 perform worship to him, though they be not
 commanded by God?” Yes.

Do not likewise the old and late Libertines err,
 who maintain, That the difference between good
 works and evil, depends only upon the private and
 particular opinion of every man. For they think,
 that no work ought to be called evil, but in so
 far, as he that doth it, thinks it evil? Yes.

By

By what reasons are they confuted?

1st, Because good works are described by the apostle to be such, as God before hath ordained, that we should walk in them, Eph. ii. 10. 2^d, Because God expressly commands, that every man must not do that which seems good in his own eyes, but only such works as he hath commanded, and must neither add thereto, nor diminish from it, Deut. xii. 8, 32, Josh. i. 7. Prov. xxx. 6. Rev. xxii. 16. 3^d, Because the Lord openly testifies that in vain do they worship him, teaching for doctrines the commandments of men, not requiring that will worship, which fantastic men would give him, Isa. i. 13. Mat. xv. 9. Micah vi. 6, 7, 8. Col. ii. 23. 4th, Because the scribes and Pharisees are severally rebuked by Christ, that made the commandments of God of no effect, by their traditions, Mat. xv. 6. And it is often mentioned in the books of Kings and Chronicles, as a fault in the kings of Judah, that the high-places were not taken away. And how severely were the Israelites punished, for their worshipping of the golden calf, Exod. xxxii. and for worshipping the calves, which Jeroboam set up at Dan and Bethel; all know, 1 Kings xii. 28. 5th, Because the law of God is the perfect rule and square of good works, to the law and to the testimony, if they speak not according to this word, it is, because there is no light in them, Isa. viii. 20. 6th, Because without faith it is impossible to please God, Heb. xi. 6. But faith hath always a respect to the word of God.

Quest. II. " Are good works done in obedience

“to God’s commandments, the fruits and evidences of a true and lively faith?”

Yes; James ii. 18, 22.

Well then, do not the Antinomians and Libertines err, who deny, That believers ought to make evident to themselves and others, the truth of their justification by good works as fruits of a true and lively faith? Yes.

By what reasons are they confuted?

1st, Because Christ says, By their fruits ye shall know them; for a good tree bringeth forth good fruit, Mat. vii. 16, 17, 18. 2^d, Because we are commanded, to make sure our calling and election by good works, as by the fruits of faith, 2 Pet. i. 5, 6, 10, 11. 3^d, Because in scripture there are delivered many undoubted and sure marks of regeneration, taken from the fruits of faith and good works, 1 John i. 6, 7. and ii. 3. and 1 John iii. 9, 10, 14.

Quest. III. “Is our ability to do good works, wholly from the Spirit of Christ, and not at all from ourselves.” Yes.

And that we may be enabled thereunto, besides the graces already received, is there not required an actual influence of the same Holy Spirit, to work in us, both to will and to do of his good pleasure?

Yes; John xv. 4, 6. Ezek. xxxvi. 26, 27. Phil. ii. 13. 2 Cor. iii. 5.

Well then, do not the Pelagians err, who maintain, That good works done by the strength of our free-will, are conform to the law of God, and worthy of the kingdom of heaven?” Yes.

Do not, likewise the Papists err, who maintain,

tain, That good work; may be done by a mere general and common influence from God? Yes

Do not, lastly, the Arminians err, who maintain, That good works flow only from God as a moral cause? Yes.

By what reasons are they confuted?

1st, Because Christ says, Ye can do nothing without me, John xv. 5. 2^d, Because of ourselves we are not able to think a good thought, 2 Cor. iii. 5. 3^d, Because it is God that worketh in us, both to will and to do, of his good pleasure, Phil. ii. 13.

Quest. IV. "Are they who are regenerated, "to grow negligent, as if they were not bound "to perform any duty, unless by special motion "of the Spirit?" No.

Ought they not to stir up diligently the grace of God which is in them?

Yes; Phil. ii. 12. Heb. vi. 11, 12. 2 Pet. i. 3, 5, 10. Isa. lxiv. 7. 2 Tim. i. 6. Acts xxvi. 6, 7. Jude, ver. 20, 21, 22.

Well then, do not the Quakers, Familists, other giddy-headed persons err, who maintain, That believers ought not to perform any duty in religion, unless the Spirit within move and excite them to those duties; and that we ought to forbear when this is wanting? Yes.

By what reasons are they confuted?

1st, Because the Holy Ghost forbiddeth us to be slow in performing such duties; nay, commands us to stir up the gift which is in us, and use all diligence to perform duties commanded by himself, Phil. ii. 12. Jude, ver. 20. 2^d, Because the prophet confesseth that as the great

fin of the Lord's people, that there is none that calleth upon his name, that stirreth up himself to take hold of him, Isa. lxiv. 7. *3d*, Because to neglect the worshipping of God, is an evident sign and token of an atheist, Psal. xiv. 4. Psal. liii. 4. *4th*, Because the Lord hath threatned to pour out his fury upon the heathen that know him not, and upon the families that call not on his name, Jer. x. 25. *5th*, Because the twelve tribes which hoped to come to the promise made to the fathers, instantly served God day and night, Acts xxvi. 6, 7. And the apostles gave themselves continually to prayer, and to the ministry of the word, Acts vi. 4. *6th*, Because Christ himself who had always the Spirit, was very frequent in all those exercises and duties, as all the histories of the four evangelists do testify. Those fanatic Recusants, either have the Spirit of God in them, or they want it. This last they will not grant. If then they have it, why do they refuse to perform the duties of religion more than our blessed Saviour did, when opportunity and occasion did call him. They have the Spirit, but want the impulse. But contrariwise, this impulse is never wanting when there is a call. But the Spirit's call is never wanting when opportunity is offered. *7th*, Because Christ will have the gospel preached to every creature, Mark xvi. 15 And hath commanded the administration of the Lord's supper, even to his second coming, 1 Cor. xi. 26. And will have the work of the ministry to continue in his church, for the perfecting of the saints, for the edifying of the body of Christ, till we all come in the unity of the faith,

faith, &c. Eph. iv. 11, 12, 13. *8th*, Because we are commanded to pray without ceasing; 1 Thes. v. 17. That is upon all opportunities, and in all our necessities. *9th*, Because we are commanded to trust in him at all times, Psal. lxii. 8. *10th*, If we shall forbear outward duties, as prayer, and such like, then ought we to forbear inward exercises, as acts of faith, love, and fear, till we be moved thereunto, which is most absurd, for we are commanded, as was cited, to trust in him always. *11th*, What assurance can men have, the next hour, or to morrow, more than in the present time of the Spirit's motion on their souls; or that they shall be thus at a greater advantage by putting off the duty, till they have some inward motion and impulse thereunto, than by waiting on the ordinary call of the word or of providence?"

Quest. V. "Are they who in their obedience, "attain to the greatest height, which is possible "in this life, so far from being able to supererogate, and to do more than God requires, that "they fall short of much, which in duty they are "bound to do?"

Yes; Luke xvii. 10. Neh. xiii. 22. Gal. xv. 17. Job ix. 2, 3.

Well then, do not the Papists err, who maintain, That a man regenerated cannot only fulfil the law of God perfectly, but may do also more good than the law of God requires of him? This is their mad fancy of the works of supererogation.

Yes.

By what reasons are they confuted?

1st, Because no man living is able to fulfil the whole

law of God, Psal. cxliii. 2. Isa. lxiv. 6. 1 John i. 8. Far less is any man able to do more than the law requires. *2d*, Because we are obliged to seek remission of sins every day, Mat. vi. 12. But to seek pardon of sin every day, and to perform works of supererogation, are inconsistent together. *3d*, Because Christ says, When you shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do, Luke xvii. 10. *4th*, Because, according to this doctrine of works of supererogation, we must accuse the Scripture and law of God, of imperfection, as if they were not a perfect rule of life and manners, which is contrary to the Psalmist, Psal. xix. 8. And contrary to 2 Tim. iii. 15, 17. Deut. iv. 2. *5th*, Because whatsoever things are true, honest, just, pure, lovely, of good report, these are commanded as things necessary to all men: Therefore, either the works which the Papists call works of supererogation, are true, honest, just, and pure; and if they be such, they are commanded by God in Scripture, and not works of supererogation: Or they are dishonest, impure, unjust, and if such, then no man is so mad as to call them good works, much less works of supererogation, Phil. iv. 8.

Quest. VI. "Can our best works merit pardon of sin, or eternal life at the hands of God?"

No; Rom. iii. 20. Rom. iv. 2, 4, 6. Eph. ii. 8, 9. Tit. iii. 5, 6, 7. Rom. viii. 18. Psal. xvi. 2. Job xxii. 2, 3.

Well then, do not the Papists, and some of the Quakers

Quakers err, who maintain, That the good works of regenerate men, do truly and properly merit, and deserve eternal life? Yes.

By what reasons are they confuted?

1st, Because there is no proportion between our imperfect work and life eternal; between the work and the reward, 2 Cor. iv. 17. For our light affliction worketh for us, that is, brings forth, not of any merit, but of mere grace, for Christ's sake, see Rom. viii. 18. and iii. 28. 2^d, If by our good works, we deserved the pardon of sin, we might have whereof to boast, for if Abraham were justified by works, he hath whereof to glory, but not before God, Rom. iv. 2. But the Scripture saith; he that glorieth, let him glory in the Lord, 1 Cor. i. 31. 3^d, Because no creature, performing the most excellent works, can deserve any favour from God, or oblige him to give any thing as due. And according to the order of God's justice, he can receive no favour from us, nor any creature confer any benefit on him, Psal. xvi. 2. Job xxii. 2, 3. Truly, where there is no favour done, there can be no merit; For merit presupposeth a benefit accepted. 4th, Because our works are imperfect, as well as to parts, as to degrees, Gal. v. 17. Isa. lxiv. 7. Deut. xxvii. 26. A perfection of parts is, when we have a part of every grace, and are renewed in some measure in every power and faculty of the whole man, though we be not come to the just and due measure in any of them. A perfection of degrees, consists in the complete measure of our conformity, and our exact correspondence to the law of God, in respect of all whatsoever it requires.

requires. *5th*, Because Christ says, So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do, Luke xvii. 10. *6th*, Because the good works which we do are not ours, but it is God that worketh in us, both to will and to do, 1 Cor. v. 6. Gal. v. 22. Phil. ii. 13. *7th*, Because that heavenly blessedness which is to be given to the saints, is expressly attributed to the mercy and pity of God, Psal. ciii. 4. Mat. v. 7. Titus iii. 5. Eph. iv. 6, 7, 8. *8th*, Because when the apostle proclaims death to be the wages of sin, he doth not affirm life eternal to be the reward of good works, but the free and gracious gift of God, which we obtain by Christ, even in our sanctification, whereof the apostle here, Rom. vii. 23. Which free gift hath for its end, eternal life, not that it merits this, for then it should not be a gracious gift, but because Christ hath merited this for us, and shall of free grace give it to us, as the following words, Through Jesus Christ our Lord, shew. *9th*, Because God will have us to buy, without money or price, wine, milk, honey; that is, to receive all things requisite and necessary for our spiritual life, for nothing, and eternal life itself, Isa. lv. 1, 2, 3. *10th*, Because Christ should not be a perfect Saviour, if any thing from us were to be added to the righteousness of his merit, but Christ is a perfect Saviour, Eph. i. 7. and ii. 7, 8, 9. 1 John i. 7. Acts iv. 12. *11th*, Because our best works have such a mixture of corruption and sin in them, that they deserve his curse and wrath; so
far

far are they from meriting, Isa. lxiv. 6. But we are all, saith the prophet, as an unclean thing, and all our righteousnesses are like filthy rags. 12th, If the works of regenerated men did deserve eternal life, then should the whole contrivance of the gospel be subverted, and the same very way of life laid down which was in the covenant of works, as is clear from 2 Cor. v. 21. The gospel is so contrived, by the infinite wisdom and goodness of God, that there is a judicial transferring of our sins, as a debt on Christ the cautioner, and a translation of his righteousness and merit to be imputed to us, for our justification, without the least respect to our works.

Quest. VII. "Are works done by the unregenerate men, although for the matter of them they may be things which God commands, and of good use, both to themselves and others, are they, I say, sinful, and cannot please God?"

Yes; Hag. ii. 14. Tit. i. 15. Amos v. 22, 12. Hos. i. 4. Rom. ix. 16. Tit. iii. 5.

Well then, do not the Papists err, who maintain, That not only all the works of unregenerate men are not sinful, but also that some of their works do indeed merit and deserve somewhat from God, namely, as they speak, by merit of congruity, that is, as they are agreeable to the law of God? Yes.

There is also, as they say, a merit of condignity, by which the works of the regenerate, which follow justification, deserve eternal life, not from the imputation of Christ's righteousness, but

but from their own intrinsic worth, and proportionableness to the reward? Yes.

By what reasons are they confuted?

1st, Because as a good tree cannot bring forth evil fruit, neither can a corrupt rotten tree bring forth good fruit, Mat. vii. 18. 2^d, Because all unregenerate men are dead in trespasses and sin, Eph. ii. 1. 3^d, Because all the works of unregenerate men are done without faith, and so cannot please God, Heb. ii. 6. Rom. xiv 23. 4th, Because if unregenerate men were able to do good works, or perform any duty which deserved somewhat from God, then would it follow, that a man were able to do some good of himself, which is contrary to John xv. 5. Phil. i. 13. 5th, Because it is clear from Scripture, that before renewing grace, all are the children of wrath; who of themselves cannot have a good thought, nor any active concurrence, or putting themselves forth to the utmost, for their own conversion, 2 Cor. iii. 5. Therefore no plea for merit, by any improvement of mens natural abilities, see Rom. ix. 15.

C H A P. XVII.

Of the Perseverance of the Saints.

QUESTION I.

“CAN they whom God hath accepted in his
 “ beloved, effectually called, and sanctified
 “ by his Spirit, either totally or finally fall away
 “ from the state of grace?” No.

“ Shall they certainly persevere therein to the
 “ end, and be eternally saved?”

Yes; Phil. i. 6. 2 Pet. i. 10. John x. 28, 29.
 1 John iii. 9. 1 Pet. i. 5. 9.

Well then, do not the Papists, Socinians, Ar-
 minians, and some ring-leaders among the Qua-
 kers err, who maintain, That the saints may to-
 tally and finally fall away? Yes.

By what reasons are they confuted?

1st, Because the saints are built upon the rock,
 and not upon the sand: Therefore when tempta-
 tions of any kind assault, they can never fail, nor
 can the gates of hell prevail against them. Mat.
 vii. 24. and xvi. 16, 18. 2^d, Because he that
 hath begun a good work in the saints, will finish
 it, until the day of Jesus Christ, Phil. i. 6. 3^d,
 Because Paul says, Nothing can separate us from
 the love of God, Rom. viii. 35, 38, 39. 4th,
 Because they that fall away, have never had true
 justifying faith, Luke viii. 13, 16. 1 John ii. 19.

5th, Because it is impossible for the elect to be seduced, Mat. xxiv. 24. I say impossible, not in respect of the will and power of the elect themselves, but in respect of the immutability of God's decree concerning them, and of his purpose of keeping them powerfully against seduction, according to his promises, of which he cannot repent; see John x. 28. Rom. viii. 38, 39. 1 Pet. i. 5. *6th*, Because they that believe in the Son of God have life eternal, 1 John v. 13. John vi. 47, 54, 58. And they have passed from death unto life, and shall never thirst, nor hunger any more, John vi. 35. *7th*, Because God hath promised in his covenant, that though he chastise his own children for their faults, yet he will never take away his mercy, and loving-kindness from them, Psal. lxxxix. 30, 31, 32, 33, 34. Jer. xxxii. 38, 39, 40. *8th*, Because that golden chain, that Paul speaks of, cannot be broken, Rom. viii. 30. Whom he did predestinate, them he also called, &c. *9th*, Because Christ says, This is the Father's will, which hath sent me, that of all which he hath given me, I shall lose nothing, John vi. 49. *10th*, Because we are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. *11th*, Because he hath prayed for us, that our faith fail not, Luke xxii. 32. John xvii. 20.

Quest. II. "Can believers, by reason of their
 "sins and failings, incur God's displeasure, and
 "grieve his holy Spirit; come to be deprived of
 "some measure of their graces and comforts;
 "have their hearts hardened, and their consciences

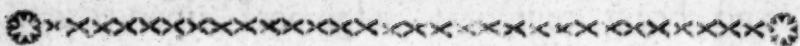
“ences wounded; hurt, and scandalize others;
“and bring temporal judgments upon them-
“selves?”

Yes; Isa. lxiv. 5, 7, 9. Eph. iv. 30. Psal. li. 8, 10, 14. Rev. ii. 4. Cant. v. 2, 3, 4, 6. Isa. lxiii. 17. Psal. xxxvii. 3, 4. 2 Sam. xii. 14. Psal. lxxxix. 31, 32. Mark xvi. 14. 1 Cor. xi. 32,

Well then, do not the Antinomians err, who maintain, That the sins of the regenerate do not displease God, and cannot grieve his holy Spirit; and that believers are not chastised in any wise for their sins? Yes.

By what reasons are they confuted?

1st, Because the prophet says, Thou art wroth, for we have sinned, Isa. lxiv. 5. *2d*, Because it is said, that the thing which David had done, (namely his murder and adultery) displeased the Lord, 2 Sam. xi. 27. *3d*, Because the scriptures testify, that the sins of believers grieve his Holy Spirit, Eph. iv. 30. *4th*, Because the saints, by reason of their sins, are deprived of some measure of grace and consolation, Psal. viii. 9. Rev. ii. 4, 1. *5th*, Because the Lord hath inflicted temporal punishments upon believers for their faults, Psal. lxxxix. 31, 32, 2 Sam. xii. 11, and xxiv. 15. 1 Cor. xi. 30.



C H A P. XVIII.

Of Assurance of Grace, and Salvation.

QUESTION I.

“ **M**AY they who truly believe in the Lord
 “ Jesus, and love him in sincerity, and en-
 “ deavour to walk in all good conscience before
 “ him; may they, I say, be certainly assured in
 “ this life, that they are in a state of grace, and
 “ being enabled by the Spirit to know the things
 “ which are freely given them of God, may they
 “ without extraordinary revelation attain there-
 “ unto?”

Yes; 1 John ii. 3. 1 John iii. 14, 18, 19, 21,
 24. 1 John v. 13. Cor. ii. 12. Heb. vi. 11, 12.
 Eph. iii. 17, 18.

Well then, do not the Papists err, who main-
 tain, That no man can be sure (namely, sure
 by divine faith) of God's peculiar favour towards
 himself, without extraordinary revelation?

Yes.

By what reasons are they confuted?

1st, Because the apostle commands us, saying,
 Brethren, give all diligence to make your calling
 and election sure, for if you do these things, ye
 shall never fall; for so an entrance shall be mini-
 stred unto you abundantly, into the everlasting
 kingdom of our Lord and Saviour Jesus Christ,
 2 Pet.

2 Pet. i. 10, 11. Heb. vi. 11. *2d*, Because the apostle commands the Corinthians to examine themselves, whether they be in the faith, 2 Cor. xiii. 5. *3d*, Because the Scriptures propoſeth and ſetteth forth ſure marks and tokens, by which a believer may be infallibly aſſured that he is one of the number of Chriſt's ſheep, John x. 4, 5, 27, 28. And that he is one of Chriſt's diſciples; John xiii. 3, 5. Nay, it is the ſcope of the whole firſt epiſtle of John to propoſe ſuch ſure marks to believers, whereby they may know that they have life eternal, 1 John v. 13. *4th*, Because the true believer may be perſuaded that neither death nor life, nor any other thing, can ſeparate him from the love of Chriſt, Rom. viii. 38, 39. Where the apoſtle not only ſpeaketh of himſelf, but of them to whom he writes. *5th*, Because believers have received the Spirit of adoption, whereby they cry Abba Father, and he himſelf witneſſeth with their ſpirit, that they are the children of God, Rom. viii. 15, 16. *6th*, Because believers have received not the ſpirit of the world, but the Spirit which is of God, that they might know the things that are freely given to them of God, 1 Cor. ii. 12.

Queſt. II. "Is this certainty, a bare conjectural, and probable perſuaſion, grounded upon a fallible hope?" No.

But is it an infallible aſſurance of faith?

Yes; Heb. vi. 11, 17, 18, 19.

Well then, do not the Papiſts and Arminians err, who maintain, That the aſſurance of ſalvation, is only conjectural, or at the moſt, only probable,

bable, which hath for its foundation, a failing, and fading faith? Yes.

By what reasons are they confuted?

1st, Because assurance is from the testimony of the Holy Spirit, witnessing with our spirits, that we are the children of God, Rom. viii. 15. 2^d, Because this assurance is founded on the promises of God, who cannot lie, Isa. xlv. 10. John iii. 36. 3^d, Because believers are sealed with the Holy Spirit of promise, which is the earnest of their inheritance; but he that receiveth the earnest not only hath right to the possession, but knows assuredly, that he hath that right, and shall be put in the actual possession thereof, Eph. i. 13, 14. 4th, Because God willing more abundantly, to shew unto the heirs of promise, the immutability of his council, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, Heb. vi. 17, 18.

Quest. III. "Is the infallible assurance of faith, founded upon the divine truth of the promises of salvation, and upon the inward evidence of those graces unto which these promises are made?"

Yes; Heb. vi. 17, 18. 2 Pet. i. 4, 5. 1 John ii. 3. and 1 John iii. 14. 2 Cor. i. 12.

Well then, do not the Antinomians err, who maintain, That none ought, or can gather any comfort or assurance of salvation from his own works of holiness; but that a believer ought to lean and rest upon the alone testimony of the Spirit, without any marks or signs; from which testimony he may, say they, be fully assured of the remission

remission of his sins, and of his own salvation?

Yes.

By what reasons are they confuted?

1st, From the example of the saints, who gathered their comforts from the fruits of faith, and works of holiness, as David did, Psal. cxix. 6. and as Paul did, 2 Cor. i. 12. *2^d*, From the reckoning up of marks, which are held out in Scripture, by which believers may be known from unbelievers, as mutual love, John xiii. 35. Observing and keeping his commandments, 1 John ii. 3. doing of righteousness, 1 John iii. 14. and loving the brethren. *3^d*, Because unless faith be proven by marks, true faith cannot be discerned from presumption, neither can assurance, rightly founded, be discerned from a delusion of Satan, 1 John iv. 2. *4th*, Because reason requires, that from the knowledge of the effect, we should come to the knowledge of the cause, according to that of Mat. vii. 16. *5th*, Because marks of grace have so much clearness in themselves, that they will even beget in others a judgment according to charity, concerning the election of others, therefore much more in these same very persons, who are able to discern, and know better their own hearts, 1 Thes. i. 3, 4.

Quest. IV. "Doth this infallible assurance
"belong to the essence of faith?" No.

"May a true believer wait long, and conflict
"with many difficulties, before he be partaker
"of it?"

Yes; 1 John v. 13. Isa. l. 10. Mark ix. 24. Psal. lxxxviii. throughout. Psal. lxxvii. to the 12. verse.

Well

Well then, do not the Antinomians err, who maintain, That the assurance of salvation is faith itself? And that faith is nothing else but the echo of the soul answering the Spirit, my sins are forgiven me? Yes.

By what reasons are they confuted?

1st, Because the sealing of the Holy Spirit, which is the earnest of our inheritance, is given to believers after they have believed, Eph. i. 13, 14. 2^d, Because believers may sometimes not know that they have eternal life, 1 John v. 13. And he that feareth the Lord, obeying the voice of his servant, may walk in darkness, Isa. l. 10. 3^d, Because if this assurance which takes away all doubting, as the Antinomians affirm, were of the essence of faith, there should not be any degrees of faith, which is contrary to Mark ix. 24. Mat. viii. 10. Mat. xv. 28. 4th, Because there are evident examples in Scripture from the experience of the saints, as that of faithful Heman, who thus complained, Psal. lxxxviii. Why castest thou off my soul? why hidest thou thy face from me? And of faithful Asaph, under very sad exercise, Psalm lxxvii. to the 10. verse.

Quest. V. "Doth this assurance of salvation incline men to looseness?"

No; 1 John ii. 1. Rom. viii. 1, 12. 1 John iii. 2, 3. 1 John i, 6, 7. Rom. vi. 1, 2. Titus ii. 11, 12, 14. 2 Cor. vii. 1.

Well then, do not the Papists err, who maintain, That the doctrine of assurance of salvation, is of its own nature hurtful to true piety, and inclines men to sin and wickedness. Yes.

By what reasons are they confuted?

1st,

1st, Because the apostle Peter argues the contrary way, and infers a far other conclusion, namely, because believers know they are redeemed by the precious blood of Christ, they ought to pass the time of their sojourning here in fear. 1 Pet. i. 17, 18, 19. 2^d, Because the apostle Paul, who was certainly persuaded of his interest in Christ, rejects and abominates that conclusion with indignation and wrath, Rom. vi. 1, 2. 3^d, Because from the promise that God is the Father of believers, the apostle exhorts the Corinthians by consequence, to cleanse themselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, 1 Cor. vii. 1. 4th, Because they who are in Christ, to whom there is no condemnation, and are assured of it, walk not after the flesh, but after the Spirit, Rom. viii. 1, 12, 38, 39. 5th, Because a believer knowing God to be merciful, concludes that God ought to be feared, Psal. cxxx. 4. 6th, Because whosoever hath that hope, (namely, that he shall see Christ, and be made like unto him) he purifies himself, as he is pure, 1 John iii. 3. 7th, Because it is evident from the example of those who were persuaded of their salvation, who yet lived piously and holily, as Paul, Rom. viii. 38, 39. compared with 2 Cor. xi. 2. Acts xxv. 26. Next, we have the example of Abraham, Gen. xvii. 1. compared with Rom. iv. 18, 19, 20.

Quest. VI. "Are true believers, when they
"fall into some special sin which woundeth the
"conscience, and grieveth the Spirit, destitute of
"the seed of God, and life of faith?"

No; 1 John iii. 9. Luke xxii. 32.

Well

Well then, do not the Quakers and others err^o who maintain, That true believers falling into some special sin, can have nothing of the life of faith, and seed of God in them? Yes.

By what reasons are they confuted?

1st, Because whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God, 1 John iii. 9. For his seed remaineth in him; that is, doth not totally perish, but abideth thenceforward, working the fruits of regeneration once begun in them, Phil. i. 6. 2^d, Because although Peter fell into that grievous sin of denying his master thrice, yet he still retained that seed of God, and life of faith, and love to Christ; because Christ had said unto him, I have prayed for thee, that thy faith fail not, Luke xxii. 32. The like may be said of David, and others of the saints of God, who by falling into some special sins, have wounded the conscience, and grieved the Holy Spirit.

CHAP.

C H A P. XIX.

Of the Law of God.

QUESTION I.

“ **D**ID God give to Adam a law as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience?” Yes.

“ Did he promise life upon the fulfilling; and did he threaten death-upon the breach of it?” Yes.

“ Was Adam endued with power and ability to keep it?”

Yes; Gen. i. 26, 27. Gen. ii. 17. Rom. ii. 14, 15. Rom. v. 12, 19. Gal. iii. 10, 12. Eccl. 7. 29. Job xxviii. 28.

Well then, do not the Socinians err, who maintain, That God made no covenant with Adam in his integrity, in which he promised to him and his posterity life eternal? Yes.

By what reasons are they confuted?

1st, From those places of Scripture, where the righteousness of the law is described, Lev. xviii. 5. Rom. x. 5. Gal. iii. 12. Ezek. xx. 11, 13. Whosoever therefore keepeth my statutes and judgments, saith the Lord, shall live in them. And to whom life is promised for ever, upon their perfect obedience, and continuance in all things

things written in the book of the law. And from those places, in which death is threatened to them, that in the least transgress the law of God, Deut. xxvii. 26. Gal. iii. 10. Ezek. xxviii. 4. *2d*, From the words of our Saviour, who spoke to the young man, according to the covenant of works, in which the Lord promised eternal life, to such as shall fulfil the law, Mat. xix. 17. Luke x. 28. Observe, that Christ answereth here, according to the question and opinion of this young man, who thought he was able to obtain salvation, by his own good works; and therefore Christ directs him to the law, thereby to bring him to the acknowledgment of his own imperfection, and afterwards to faith in himself. *3d*, Because man was created by God, in righteousness, holiness, and immortality, according to the similitude and image of God, Gen. i. 26. Gen. ix. 6. Eccl. vii. 29. Eph. iv. 24. Col. iii. 9, 10. And received from him the law of nature, naturally ingraven upon his heart, Rom. ii. 14, 15. And besides this law, a positive law was superadded to it, that Adam should not eat of the tree of knowledge of good and evil: That by obeying the same, he might give a specimen or proof of his obedience to the law of nature in the perfect obedience whereof, so long as he should continue, he should live for ever. For the Lord threatened death to him only, if he should sin: And death is the wages of sin, which by sin entered into the world, Gen. ii. 17. Rom. vi. 23. Rom. v. 12, 13. *4th*, From those places of scripture, in which it is denied that believers, under the covenant of grace, are justified by the law,

law, but by faith, and the righteousness of Christ, manifested in the gospel. For that the law is weak, powerless, or impotent, through the corruption of our nature, to justify us, and give us life, Rom. iii. 20, 21, 28. Gal. ii. 16. Gal. iii. 10, 11, 12, 13. Phil. iii. 9. Rom. viii. 2, 3.

Quest. II. "Do the first four commandments contain our duty to God, and the other six, our duty towards man?"

Yes; Mat. xxii. 37, 38, 39, 40.

Well then, do not the Papists and Lutherans err, who maintain, That three only belong to the first table, and seven to the second: And that, Thou shalt not make unto thee any graven image, with the foregoing, Thou shalt not have any other gods before me, are but one command. And that, Thou shalt not covet thy neighbour's house; Thou shalt not covet thy neighbour's wife, nor his man-servant, &c. are two distinct commands? Yes.

By what reasons are they confuted?

1st, Because the two first precepts command divers things, the one teacheth us, who is to be worshipped, viz. the true and living God, and no other. The second instructs us, how he is to be worshipped, namely, according to his own appointment, and not according to the appointment, and pleasure of men, as by images and such like. 2^d, Because it is one and the same concupiscence, which is forbidden in the tenth command, the sum whereof, Thou shalt not covet, is cited by the apostle Paul, Rom. vii. 7. and which is summarily expressed in the close of the

tenth command, Nor any thing which is thy neighbour's. *3d*, If the tenth command ought to be two, because these words, Thou shalt not covet, are twice repeated, then would it follow, there should be as many commands, as there are things desired or forbidden: Because it is evident, that these words, Thou shalt not covet, are to be repeated with every part.

Quest. III. "Are all the ceremonial laws abrogated under the New Testament?"

Yes; Col. ii. 14, 16. Dan. ix. 27. Eph. ii. 15, 16.

Well then, do not the Judaifers err, who maintain, That all the ceremonial laws remain in their former strength and vigour, and are obliging to believers under the gospel, and not abrogated or disannulled by Christ? Yes.

By what reasons are they confuted?

1st, Because Christ hath abolished the law of commandments, contained in ordinances, that he might gather together both Jews and Gentiles, into one new man, Eph. ii. 14, 15. Col. ii. 14. Note, that the apostle here speaks of all believers, both of Jews and Gentiles, as of one man: Because they being all under Christ the head, as members of one spiritual body, are made up as one renewed man. *2d*, Because the apostle says, Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: All which are shadows of things to come, but the body is of Christ, Col. ii. 16, 17. This verse is a conclusion of the apostle's foregoing discourse against ceremonies, and things commanded by the ceremonial law, which

which by the coming of Christ are abolished. He calls them in ver. 17. a shadow of things to come, but the body, says he, is of Christ; that is, the thing signified, is of Christ: For all the shadows of the Old Testament had respect to Christ and his benefits, by whose coming they also have had an end, John i. 17. Gal. iii. 4, 5. *3d*, Because the apostle says, Believers are dead with Christ, from the rudiments of the world: that is, from the ceremonial commands, as is evident from the context. Why, says he, as though living in the world, are ye subject to ordinances? that is, as if your life and happiness, consisted in these outward worldly principles, but suffer yourselves to be burdened by such teachers, with human institutions and ordinances. The apostle indeed, in these last words, is reasoning against the institutions and ordinances of men; from this medium, which is an argument from the greater to the lesser, if ye be dead with Christ from the ceremonies of the law, instituted in the Old Testament, by God himself, much more are ye free from the institutions and ordinances of men, which are only grounded upon their own good pleasure, Col. ii. 20, 21. Gal. iv. 10, 11. *4th*, Because the apostle affirms, that the observation, and using of circumcision, cannot consist with true faith in Christ, now after the gospel is fully published. And he exhorts the Galatians to abide in their liberty purchased by Christ, and not to submit themselves to the yoke of Mosaical ceremonies, Gal. v. 1, 2. *5th*, Because those teachers, who pressed the believing Gentiles, to be circumcised and to observe the law of Moses, I

mean, the ceremonial law, were condemned by the council of apostles, Acts xv. 34. *6th*, Because ceremonial commands are neither of the law of nature, nor are they enjoined to believers under the gospel, as things moral. *7th*, Because these appointed ceremonies, were figures only of things to come, imposed upon the Jews until the time of reformation; but taken away by Christ, Heb. ix. 9, 10, 11, 12. and x. 9. wherein it is said, He taketh away the first, namely, all sorts of propitiatory offerings which were used in the Old Testament, to settle the second, namely, his obedience to the will of the Father. *8th*, Because they were given to the Israelites to signify, and represent Christ and his death, and to be marks of difference between them, and the unbelieving nations, Col. ii. 17. Eph. ii. 14. where it is said, Who hath made both these, namely, Jews and Gentiles, one; and hath broken down the middle wall of partition, whereby the ceremonial law is understood, which made a difference between the Jews and Gentiles. Now, since Christ hath suffered death, and the Gentiles are called, all these ceremonies which did signify his death, and made that difference, must of necessity cease. *9th*, Because the temple of Jerusalem, to which the ceremonies were restricted, is destroyed, and could never since be rebuilt.

Quest. IV. "Did the Lord by Moses give to the Jews, as a body politic, sundry judicial laws, which expired together with their state?"

Yes.

"Do

“Do they oblige any other now, further than the general equity thereof may require?”

No; Exod. xxi. from the first to the last verse. Exod. xxii. 1, to verse 29. Gen. xlix. 10. 1 Cor. ix. 8, 9, 10. 1 Pet. ii. 13, 14: Mat. v. 17, 38, 39.

Well then, do not some err, though otherwise orthodox, who maintain, That the whole judicial law of the Jews, is yet alive, and binding all of us, who are Christian Gentiles? Yes.

By what reasons are they confuted?

1st, Because the judicial law was delivered by Moses to the Israelites to be observed, as to a body politic, Exod. xxi. 2^d, Because this law, in many things which are of a particular right, was accommodated to the commonwealth of the Jews, and not to other nations also, Exod. xxii. 3. Exod. xxi. 2. Lev. xxv. 2, 3. Deut. xxiv. 1, 2, 3. Deut. xxv. 5, 6, 7. 3^d, Because in other things, which are not of particular right, it is neither from the law of nature obliging by reason; neither is it pressed upon believers under the gospel to be observed. 4th, Because believers are appointed under the gospel, to obey the civil law, and commands of those under whose government they live, providing they be just, and that for conscience sake, Rom. xiii. 1. 1 Pet. ii. 13, 14: Tit. iii. 1.

Quest. V. “Doth the moral law for ever bind, “as well justified persons as others, to the obedience thereof, and that not only in regard of “the matter contained in it, but also in respect “of the authority of God who gave it?”

Yes;

Yes; Rom. xiii. 8, 9, 10. Eph. vi. 2. 1 John ii. 3, 4, 7, 8. James ii. 10, 11.

Well then, do not the Antinomians err, who maintain, That believers, under the gospel, are not obliged to the obedience of the moral law?

Yes.

By what reasons are they confuted?

1st, Because Christ says, He came not to destroy the law, and the prophets; that is, to alter or disannul the doctrine of the law, or of the prophets, Mat. v. 17. 2^d, Because he says in the following verse, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled, Mat. v. 18. 3^d, Because whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; that is, shall not at all be esteemed there, or shall not enter thereunto, ver. 19. 4th, Because that after the apostle Paul hath concluded the justification of believers to be of free grace, he subjoins, Do we then make void the law through faith, God forbid! yea, we establish the law, Rom. iii. 31. 5th, Because all the precepts of the moral law belong to the law of nature, naturally engraven upon the hearts of men, which cannot be abrogated, but oblige all men perpetually, and necessarily, from natural reason itself, Rom. ii. 15. 6th, Because all the precepts of the moral law are repeated in the gospel, and enjoined to all believers by Christ, Mat. xix. 17, 18, 19, 20. Rom. ii. 13. 7th, Because Paul adjoineth and proposeth to believers under the New Testament, both a command and a promise

a promise of the decalogue, as properly belonging to them, Eph. vi. 2, 3. *8th*, Because the apostle James setteth forth to believers the moral law as the rule of life, which they are obliged to observe, and by breaking of which they are convinced of sins, James ii. 8, 9, 11. *9th*, Because whosoever committeth any sin against the moral law, shall never enter into the kingdom of God, 1 Cor. vi. 9, 10. Gal. v. 21. *10th*, Because this tenet of the Antinomians, turns the grace of God into wantonness; overturneth the end of Christian liberty, and of the coming and death of Christ; and paveth a way leading to all impiety, and the indulging of the lusts of the flesh, and fostering the dominion of sin, contrary to these scriptures, Jude ver. 4. 1 John ii. 16. 2 Pet. ii. 18, 19, 20. Rom. vi. 14, 15, 16. Luke i. 74, 75. Titus ii. 11, 12. 1 Tim. vi. 9. Rom. ix. 21, 23, 24. *11th*, Because believers ought to study good works, Titus iii. 8. to they which are created in Christ, that they should walk in them, Eph. ii. 10. *12th*, Because Christ will render to every man at his last coming, both to the good and to the bad, according to their works, Rev. xxii. 12. Mat. xxv. 34, 35, 41, 42.

Quest. VI. "Are true believers under the law as a covenant of works, to be thereby justified or condemned?"

No; Rom. vi. 14. Gal. ii. 16. iii. 13. iv. 4, 5. Acts xiii. 39. Rom. viii. 1.

Well then, do not the Papists and Socinians err, who maintain, That believers under the gospel, are justified by their obedience to the law of God, (the law, I say, either moral, or evangelical)

evangelical) and condemned for the transgression thereof? Yes.

By what reasons are they confuted?

1st, Because by the law is the knowledge of sin. Rom. iii. 20. 2^d, Because for as many as are of the works of the law, are under the curse, Gal. iii. 10. 3^d, Because there is not a law given, which could have given life to fallen man, Gal. iii. 21. 4th, Because Christ is not dead in vain. For if righteousness be by the law, then Christ is dead in vain, that is without cause, reason, need, or fruit, Gal. ii. 21. see John xv. 25. 5th, Because it was promised by God, about four hundred and thirty years before the promulgation of the law, that all the nations of the earth should be blessed in the seed of Abraham, Gen. xxii. 18. Gen. xii. 3. with Gal. iii. 16, 17, 18. 6th, Because Christ is become of no effect to them that are justified by the law, they are fallen from grace, Gal. v. 4. 7th, Because believers ought to wait, through the Spirit for the hope of righteousness by faith, Gal. v. 5. 8th, Because the apostle, tho' a strict observer of the law, counted all his works but loss and dung, that he might be found in Christ, not having his own righteousness which is of the law, but that which is thro' the faith of Christ, the righteousness which is of God by faith, Phil. iii. 8, 9. 9th, Because Christ is made of God to believers, righteousness, 1 Cor. i. 30. 2 Cor. v. 21. 10th, Because they that seek their righteousness by faith, but by their works do not attain to it. And contrary-wise, they that seek their righteousness by faith, and not by their works, do not attain to it, Rom.

ix. 30, 31, 32. *11th*, Because Christ is the end of the law for righteousness to every one that believeth, Rom. x. 4. *12th*, Because the justification of men under the law or covenant of works, is by the law, and by the works of the law; but the justification of men under grace, or covenant of grace, is by faith, Rom. x. 5, 6, 8, 9, 10. Gal. iii. 11, 12. Lev. xviii. 5. But believers now are not under the law, or the covenant of works, but under grace, or the covenant of grace, Rom. vi. 14, 15. Gal. v. 18. *13th*, Because believers under the New and Old Testament, are saved by the grace of Jesus Christ, and not by the law, whose yoke none were able to bear. That is, none were able perfectly to keep, nor to be justified thereby, Acts xv. 10, 11. *14th*, Because whosoever transgresseth the law in the least, is under the curse of it, Gal. iii. 10. Deut. xxviii. 26. and deserveth death, and a curse, Rom. vi. 23. Ezek. xviii. 4, 20. But all men, even the regenerate, sin daily, and transgress the law of God, and so are guilty of all, James i. 13. compared with James ii. 10. and with 1 John i. 8. *15th*, Because good works do not go before justification, but follow after it, Titus i. 15. Heb. xi. 6. Rom. xiv. 23. Rom. iii. 9, 10, 23. *16th*, Because the righteousness of God, which is by faith in Jesus Christ, is manifested unto all, and upon all, by Moses and the prophets. For all the apostles do witness, that whosoever believeth in Jesus Christ, shall have remission of sins, Rom. iii. 21, 24, 25, Acts x. 43. *17th*, Because justification is from the free grace of God, Rom. iii.

iii. 24. Not by the works of the law, otherwise grace should be no more grace; nor work any more work, Rom. xi. 6. *18th*, Because the good works of believers are unclean, and defiled, Isa. lxiv. 6. Gal. v. 17. *19th*, Because it is said by the Spirit of God, the just shall live by faith, Heb. ii. 4. Gal. iii. 11. *20th*, Because it is written, that Abraham believed God, and it was imputed to him for righteousness, Gen. xv. 5. Rom. iv. 3. But to him that worketh not, but believeth on him that justifies the ungodly, his faith is counted for righteousness, Rom. iv. 5. *21st*, Because believers must not glory in themselves but in God only, Rom. iv. 2. Rom. iii. 27. *22d*, Because by the obedience of one, many shall be made righteous, as was foretold by the prophet, Isa. liii. 11. And is asserted by Paul, Rom. v. 17. *23d*, Because justification by faith, and not by works, is expressly taught at large, by the apostle, in that third to the Romans, and third to the Galatians.

C H A P. XX.

Of Christian Liberty, and Liberty of Conscience.

QUESTION I.

“ **I** S God alone, Lord of the conscience, and
 “ hath left it free from the doctrines and com-
 “ mandments of men, which are in any thing
 “ contrary to his word, or beside it, in matters
 “ of faith or worship?” Yes.

James iv. 12. Acts iv. 19. Acts v. 29. Mat.
 xxiii. 8, 9, 10. 2 Cor. i. 24. Mat. xv. 6

Well then, do not the Papists err, who con-
 tradict this, both in doctrine (because they teach
 that the pope of Rome, and bishops in their own
 diocesses, may, by their own authority, *præter*
Scripturam, besides the word make laws which
 oblige and bind the conscience, under the pain of
 everlasting death); and in practice, (because they
 have obtruded, and do obtrude many ecclesiasti-
 cal rites and ceremonies, as necessary in worship,
 without any foundation in scripture?) Yes.

By what reasons are they confuted?

1st, Because there is one lawgiver, who is able
 to save and to destroy, James iv. 12. Therefore
 no pope, no prelate, nor any mere man, can be
 a lawgiver. 2^d, Because Christ rejects the com-
 mandments of men from the worship of God,
 Mat.

Mat. xv. 9. *3d*, Because the apostles refused to obey the orders of their council, since they were contrary to the commands of God, Acts iv. 19. and v. 29. *4th*, Because the Lord threatens to do a marvellous work among his people, because they drew near to him with their mouth, (as the most part of the ceremonial service is but a drawing near to God with the mouth,) but had their hearts removed far from him, Isa. xxix. 13, 14. *5th*, Because Christ expressly forbids such subjection and obedience to the commands of men, Mat. xxiii. 9, 10. 1 Cor. vii. 23. *6th*, Because the apostles themselves forbid all will-worship, such as the Papists ceremonies are, Col. ii. 18, 21, 22, 23. *7th*, Because the apostle Paul withstood these false brethren, unawares brought in, who came in privily, to spy out his liberty which he had in Christ Jesus, that they might bring him into bondage, to whom he gave place by subjection, no not for an hour, that the truth of the gospel might continue; where he lays so much weight upon Christian liberty, that if that were taken away, the truth of the gospel would perish likewise, Gal. ii. 4, 5. *8th*, Because the apostle commands believers to stand fast in their liberty, wherewith Christ hath made them free, and not to be intangled again within the yoke of bondage, Gal. v. 1. *9th*, Because ceremonies are superstitious, being a vice opposite to religion in the excess, commanding more in the worship of God, than he requires.

Quest. II. "Is not the requiring of an implicit faith, and an absolute and blind obedience
to

“to the church, or any man, a destroying of liberty of conscience, and reason also?”

Yes; Rom. x. 17. and xiv. 23. Isa. viii. 20. Acts xvii. 11. John iv. 22. Hos. v. 11. Rev. xiii. 12, 16, 17. Jer. viii. 9.

Well then, do not the Papists err, who require an implicit faith to all the decrees and ordinances of their church and pope; and a blind obedience to their commands, without a previous judgment of discretion? Yes.

By what reasons are they confuted?

1st, Because no man performing any duty out of blind obedience, can be persuaded in his mind of the will of God therein; and so he that doubteth is damned, because it is not of faith, Rom. xiv. 23. 2^d, Because all things must be examined and proved by the rule of the word, Isa. viii. 2. 1 John iv. 1, 2. 3^d, Because the apostle says, Prove all things, and hold fast that which is good, 1 Thes. v. 21. 4th, Because blind obedience makes us the servants of men, which is contrary to 1 Cor vii 23. And against the command of Christ, forbidding us to call any man Father on earth, Mat. xxiii. 9. 5th, Because absolute obedience is only due to God, whose commands are all most just, himself being the alone lawgiver, James iv. 12. 6th, Because every man ought to be ready to render a reason of the hope which is in him, 1 Pet. iii, 15. This no man can do, who receives the commands of superiors with an implicit faith.

Quest, III, “Do they who upon pretence of Christian liberty, practise any sin, or cherish

“any lust, destroy thereby the end of Christian liberty?”

Yes; Gal. v. 13. 1 Pet. ii. 16. 2 Pet. ii. 19. John viii. 34. Luke i. 74, 75.

Well then, do not the Libertines err, who maintain, That the true Christian liberty, which we ought not to follow and use, is to take away all difference between good and evil; To esteem nothing of sin, nor to be touched with any conscience or sense of it; that every man ought to follow the swing of his own lusts? Yes.

Do not likewise the Antinomians err, who maintain, almost, the same very tenet and opinion? Yes.

By what reasons are they confuted?

1st, Because we being called to liberty, ought not to use our liberty for an occasion of the flesh, Gal. v. 13. And that with well-doing, we ought to put to silence the ignorance of foolish men, 1 Pet. ii. 15. 2^d, Because they that follow the liberty of sinning, and promise liberty to others, are truly the servants of corruption: For of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 19. 3^d, Because the end of that liberty, which is purchased by Christ, is, that being delivered out of the hands of our enemies, we might serve him without fear, in holiness and righteousness, all the days of our life, Luke i. 74, 75. 4th, Because whosoever committeth sin is the servant of sin, John viii. 34. 5th, Because the moral law obligeth believers to perform obedience, out of gratitude and thankfulness; for Christ came not to destroy the law, but to fulfil it, Mat. v. 17. 6th, Because who-
foever

soever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, Mat. v. 19.

Quest. IV. "May such men be lawfully called to an account, and proceeded against by the censures of the church, and by the power of the civil magistrate, who publish such opinions, or maintain such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of godliness, or such erroneous opinions and practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order, which Christ hath established in his church?"

Yes; 1 Cor. v. 1, 5, 11, 13. 2 John ver. 10, 11. 1 Tim. vi. 3, 4. Titus i. 10, 11, 13. Titus iii. 10. 1 Tim. i. 19, 20. Mat. xviii. 15, 16, 17. Rev. ii. 2, 14, 15, 20. Rev. iii. 9.

Well then, do not the Anabaptists err, who maintain, There should be no ecclesiastical censures? Yes.

Do not others also err, who maintain, That church censures should not be inflicted upon heretics? Yes.

Do not lastly, the Lutherans, Anabaptists, Arminians, Quakers, and all sorts of heretics and sectaries err, who maintain, under the pretext of Christian liberty, That the civil magistrate is not in duty to punish any man with the sword, for errors in doctrine, but that they ought to be tolerated and suffered, provided such persons as
own

own them, do not trouble or molest the common wealth? Yes.

By what reasons are they confuted?

1st, Because the keys of the kingdom of heaven, are for this end delivered to the ministers of the church, that with censures they may pursue scandalous and offending persons, who will not obey admonition, Mat. xviii. 15, 17, 18. But such also as are heretics, Gal. v. 20. Tit. i. 10, 12. *2d*, Because an heretic, after the first and second admonition, is to be rejected, avoided, or shunned. That is, let him not remain in the external communion of the church, Titus iii. 10. *3d*, Because Paul did excommunicate Hymeneus and Alexander, who had made shipwreck of the faith, 1 Tim. i. 19, 20. *4th*, Because if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, 2 Thes. iii. 14. 1 Tim. vi. 4, 5. Titus i. 11. *5th*, Because Christ approves and commends the pastors of the church of Ephesus, because they could not suffer them that are evil; but had tried them which say they are apostles, and were not, and had found them liars, Rev. ii. 2. And Christ, in that same chapter, accuses the pastors of the church of Pergamus and Thyatira, and threatneth them, because they had suffered heretics to be in the church.

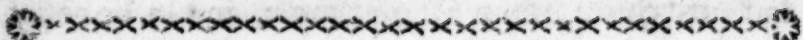
The Lutherans, Anabaptists, Arminians, and other sectaries are confuted.

1st, Because it is evident from many examples of godly magistrates, who did extirpate idolatry, and inflict punishment upon idolaters; as did Jacob the patriarch, who purged his family of
strange

strange gods, Gen. xxxv. 2, 3, 4. Moses likewise took punishment with the sword, upon those who did worship the golden calf, Exod. xxxii. 26, 27, 28. We have, *2d*, the examples of Hezekiah, 2 Kings xviii. 4. Of Josiah, 2 Kings xxiii. Of Aza, who decreed, that whosoever would not seek the Lord God of Israel, (according to the law of God, Deut. xiii. 9.) should be put to death, whether small or great, whether man or woman, 2 Chron. xv. 13. Of Jehosaphat, 2 Chron. xvii. 6. Of Nehemiah, chap. xiii. 15, 17, 35. *3d*, Were not good kings reprov'd, and was it not imputed to them as a fault, that they did not take away the high places? 2 Kings xii. 3. xiv. 4. xv. 4. 2 Chron. xv. 17. Far more is it a fault to suffer heretics. *4th*, It is evident from the office of the magistrate, who is the minister of God against them that do evil, and bears not the sword in vain, Rom. xiii. 4. *5th*, Because it is expressly commanded in Scripture, that punishment be inflicted upon idolaters, even by the nearest relations. If then, the father may kill the Son, may kill the daughter; the husband the wife of his bosom; and if one brother may stone another brother with stones that he die, for being idolaters; much more may the civil magistrate do this, Deut. xiii. 6. to ver. 13. Deut. xvii. 2. to ver. 7. Lev. xxiv. 16. *6th*, Because it is foretold, that under the New Testament, kings shall be nursing fathers to the church, and queens nursing mothers; and that heretics that were about to be hurtful to the church, shall be removed and taken away, Isa. xlix. 23. Zech. xiii. 2, 3. And it shall come to pass in that day,

saith the Lord of hosts, that I will cut off the names of the idols out of the land, (that is all idolatry whatsoever, so that the same shall not be so much as named any more among you) and they shall no more be remembered. And I will also cause the prophets, (the false prophets) and the unclean spirit to pass out of the land; (that is the false teachers who teach impure doctrines, thro' the inspiration of the unclean spirit the devil.) Compare this with 1 John iv. 1, 2, 3. For confirmation, consider what is foretold by John, Rev. xvii. 12, 16, 17. That the kings of the earth shall eat the flesh of the whore, and burn her with fire. All which are foretold, as blessings to be conferred upon the church. *7th*, It is evident from the epithets whereby the pernicious and destructive nature of heretics is set forth in scripture. They are called wolves, not sparing the flock, thieves, robbers, troublers of the church, and seducers or beguilers of poor souls. They are like unto a gangrene, or canker in the body. They are as leaven, or sour dough, which leaveneth the whole lump, Acts xx. 29. John x. 8. Acts xv. 24. Gal. v. 12. 2 Tim. ii. 17. Gal. v. 9. *8th*, Because Ezra did esteem it a great favour and blessing of God conferred upon the church; for which he thanked God, that had inclined the heart of Artaxerxes to publish a decree for the punishment of those that did not observe the law, whether it be, saith the text, unto death; or to banishment, or to confiscation of goods, or to imprisonment, chap. vii. 23, 25, 28. *9th*, Because we ought to pray for kings, and all
in

in authority, that under them we may lead a quiet and peaceable life in all godliness, and in honesty, which end cannot be attained, unless the civil magistrate bridle and tie up heretics, 1 Tim. ii. 2. these words, in all godliness, concern religion, or the first table of the moral law, as the following word honesty, or civility, hath a respect to the commands of the second table, and the duties which we owe to our neighbour, and to one another. For true magistrates are keepers and defenders of both tables of the ten commandments. 10th, Because the toleration of heretics, as we may read of the Anabaptists in Germany, Thomas Muntzer, John of Leyden, and their followers, first by railing against the ministry, as the Quakers do, and by raging against the magistracy, brought both church and state into confusion, put the country into burning flames, wherein themselves at length were consumed to ashes.



C H A P. XXI.

Of Religious Worship, and the Sabbath Day.

QUESTION I.

“**D**OOTH the light of nature shew that there is a God, who hath lordship and sovereignty over all?” Yes.

Rom. i. 20. Acts xvii. 24. Psal. cxix. 68. Jer. x. 7. Psal. xxxi. 13.

Well then, do not the Socinians err, who maintain, That there is no knowledge of God implanted naturally in the minds of men? Yes.

Do not, secondly, the Vaninians, and many of the Cartesians err, who, under the pretext of maintaining a Godhead, have, in effect, taught men to deny there is a God? Yes.

Do not, thirdly, some bee-headed men err, who dispute against the being of a Godhead, because they cannot find a demonstration for it, called Dihoti? Yes.

By what reasons are they confuted?

1st, Because the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead; so that they are without excuse, Rom. i. 20. *2^d*, Because the Psalmist saith, The heavens declare the glory of God,

God, and the firmament sheweth his handy-work. That is, they give us matter and occasion to speak and discourse of his omnipotency, wisdom, and goodness, Psal. xix. 1, 2, 3. *3d*, Because the knowledge of the law of nature, is naturally implanted in the minds of all men, Rom. ii. 14: Therefore some knowledge of the lawgiver must be implanted in the minds of all men. *4th*, Because in the most wicked and ungodly, there are terrors and tortures of conscience, wherewith, nill they will they, they are haunted and possessed; whence it is evident, that in the minds of all men, there is some lively knowledge of God. *5th*, Because men would rather worship a stock or a stone, than they should think there were no God, Acts xvii. 23. *6th*, What a brave order and comeliness shines forth with so much wisdom and power, in the government and preservation of things above and below, that no man can be in doubt but there must be a God who rules and preserves all those things. *7th*, Because nothing can be the cause of itself: Because then it should be both the cause and the effect, both before and after itself; therefore all things have their beginning from one first and supreme cause, which is God. *8th*, Because the existence of a Godhead may be evinced from the foretelling things to come, Isa. xli. 23. and as Cicero says, *Si est divinatio,, sunt Dii*, if there be a foretelling, there must also be a God that foretelleth. *9th*, From the assaults and suggestions of Satan, we find there is a devil. May we not then certainly conclude there is a God? The devil labours by all means to extinguish the light of the gospel, to lead

lead men on in ignorance, error and prophane-
ness, and to turn them out of the path of holi-
ness. Now, why should Satan thus war against
God, his word, and his saints? why should he
seek God's dishonour, and mans destruction, if
there were not a God, a law, and an everlasting
life? *10th*, Because the mind of man is not sa-
tisfied with the knowledge of all things; nor the
will of man with the enjoyment of all things in
this world, but still they seek and thirst earnestly
after some higher good. There is therefore a
sovereign truth, and chief good, which being per-
fectly known and enjoyed, will give contentment
and satisfaction to the soul. In vain should the
powers and faculties of the soul be capable of hap-
piness, or of the chief good if there were not a
chief good to be possessed and enjoyed. *11th*,
From the wonders and miracles which have been
wrought, visible and apparent works extraordi-
narily wrought, not only above the ordinary course
of nature, but simply above the power of nature.
These effects do convince, that there is an infinite
power, which is above, and over-ruleth all things.
For every principal and primary cause, is more
excellent than the effects thereof. *12th*, From
the being of man, the curious workmanship of his
body in the womb, which is wrought most arti-
ficially; namely, with sinews, veins, arteries,
muscles, and other parts of the body, even as an
embroiderer fitteth, and joineth many parcels,
stuff, and dyed work of various colours, very ar-
tificially and curiously together, until there com-
eth forth some goodly portraiture, or other dain-
ty workmanship, Psal. cxxxix. 15. Job x. 10. But
especially

especially from the being of man's soul, which is immaterial, invisible, rational, immortal, and which cannot be *traduce*; from the power of the matter, as the sensitive souls of the brutes, neither doth depend upon the body in many of its operations. These, and all the works which our eye doth see, or the mind doth apprehend, do prove that there is a God, who hath given a being to them, and continueth them therein. 13th, Because, seeing God is the first cause, there cannot be any thing prior to him, by which, as a cause, his existence can be demonstrated.

Quest. II. "Is the acceptable way of worshipping the true God, instituted by himself, and
"so limited to his own revealed will, that he may
"not be worshipped according to the imaginati-
"ons and devices of man, or the suggestions of
"Satan, under any visible representations, or
"any other way not prescribed in the holy Scrip-
"ture?" Yes.

Deut. xii. 32. Mat. xv. 9. Acts xvii. 25. Col. ii. 23. Exod. xx. 4, 5, 6.

Well then, do not the Papists err, who teach, That the images of Christ and the Trinity ought to be worshipped, and that not improperly, but even properly, and *per se*, with that same sort of worship, wherewith Christ and the blessed Trinity are adored? Yes.

Do not likewise the Greeks err, who maintain, That the painted images of God may be adored, but not the engraved or carved images of God? Yes.

By what reasons are they confuted?

1st, Because it is expressly against the second command, *Exod. xx. 4, 5.* 2^d, Because God is infinite, unmeasurable, incomprehensible, and spiritual; and therefore nothing can represent him, as the prophet well inferre, *Isa. xl. 18, 25.* 3^d, Because every representation of God, by graven images or pictures, is a most disgraceful changing of the glory of the incorruptible God, *Rom. i. 23.* 4th, Because images and pictures of this kind are lies and vanities, which the Lord abhors and mocks at, with an holy scorn, *Isa. xlv. from 9, to 18.* 5th, Because the Lord expressly forbiddeth the Israelites to represent him under any form or shape, for, saith the text, ye saw no manner of similitude on the day that the Lord spake to you in Horeb, out of the midst of the fire, *Deut. iv. 15, to 20.* 6th, Because though the Israelites worshipped the true God by an image (for Aaron built an altar, and made proclamation, and said to morrow is a feast to the Lord) yet they are accused of the sin of idolatry, and for that cause severely punished, *Exod. xxxii. 21, 27, 35.* 7th, Because Jeroboam, and the ten tribes who worshipped the true God, by the golden calves, set up at Dan and Bethel, (for the worship of false gods by images, was afterwards brought in by Ahab, who is thereby said to have provoked the Lord more than all the kings of Israel before him, *1 Kings xvi. 31, 32.*) are accused for the sin of idolatry, and severely threatened, *1 Kings xii. 29, 30.* and *1 Kings xiii. 2.* which threatening was put in execution by Josiah, *2 Kings xxiii. 15, 16, 20.* 8th, Because the apostle says, We ought not to think that the God-
head

head is like unto gold or silver, or stone, graven by art and man's device, Acts xvii. 29.

Quest. III. "Is religious worship to be given to God the Father, Son, and Holy Ghost, and to him alone?" Yes.

"Is religious worship to be given to angels, saints, or any other creature?"

No; Mat. iv. 10. John viii. 49. 2 Cor. xiii. 14. John v. 23. Col. ii. 18. Rev. xix. 10. Rom. i. 25.

Well then, do not the Papists err, who maintain, That not only God, but good angels, and saints departed, being canonized by the pope, ought to be worshipped and called upon, even after a religious manner; but chiefly the virgin Mary, and that there is a divine power in the relics of saints, which therefore ought to be worshipped? Yes.

By what reasons are they confuted?

1st, Because the Lord our God, and he only, is to be worshipped, Mat. iv. 10. Deut. vi. 13.
2^d, Because the object of invocation and religious adoration is he only who is omnipotent, omniscient, and searcher of the heart. For there is none that knows our necessities and wants, but he that is omniscient, and none can succour and help us, but he that is omnipotent. But angels are not omniscient, Eph. iii. 10. 1 Pet. i. 12. Neither are the saints departed omniscient, as is clear from Isa. lxiii. 16. Abraham is ignorant of us. 3^d, Because they that are dead, know nothing of our condition, Eccl. ix. 5. 4th, Because no man ought to call upon him, in whom he doth not
P believe

believe, Rom. x. 14. But no man ought to believe in saints, or angels, but in God alone, Isa. xxvi. 4. Jer. xvii. 5. *5th*, Because neither saints alive, nor angels, would suffer adoration and worship to be given to themselves, Acts x. 25. Rev. xxii. 8, 9. *9th*, Because the worshipping of angels doth derogate from the honour of Christ, in whom we have boldness, and access, with confidence by the faith of him, Eph. iii. 12. *7th*, Because the worshipping of saints and angels is like a Polytheismus, the having of many gods. For the Papists attribute to each one of their saints and angels, a proper power, as the heathens did of old to their idols and false gods.

Quest. IV. "Is any religious worship given to God, since the fall, without a Mediator?"

No.

"Nor in the mediation of any other, but of Christ alone?"

No; John xiv. 6. 1 Tim. ii. 5. Eph. ii. 18. Col. iii. 17.

Well then, doth not the Popish church err, who maintain, That saints departed, but chiefly the virgin Mary, are mediators and intercessors between God and man? Yes.

By what reasons are they confuted?

1st, Because the Scripture affirms expressly, That there is but one mediator between God and man, namely, the man Christ Jesus, 1 Tim. ii. 5. *2d*, Because no man cometh to the Father, but by Christ, John xiv. 6. and by him we have access to the Father, Eph. ii. 18. *3d*, Because the scripture promisetb that they shall be heard, that, in the name of Christ, seek such things

things as are according to the will of God : But there is no promise in all the word, that they shall be heard that pray to saints or angels, John xiv. 13, 14. 1 John v. 14. *4th*, Because the apostle says, Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, not in the name of saints, Col. iii. 17. *5th*, Because Christ who is called the propitiation for our sins, is also called our advocate with the Father, 1 John ii. 1, 2. *6th*, Because mediation is a part of the priestly office of Christ, which is only proper to himself, and which cannot be divided between him and the saints. *7th*, Because the saints are not to be called upon, as was proved in the foregoing question.

Quest. V. " Is prayer, with thanksgiving, one special part of God's worship, required by God of all men ? "

Yes ; Phil. iv. 6. Psal lxxv. 2.

Well then, do not the Adamites, and others, long since, err, who denied, That God was to be called upon. For, say they, God is omniscient, and bestows all things upon us freely without our prayer ? Yes.

Do not likewise some late heretics err, who maintain, That unregenerate men ought not to call upon God ? Yes.

Do not also the Quakers err, who will not move in the commanded duties of prayer and thanksgiving, unless there be some inward call and motion on their Spirit ? Yes.

By what reasons are they confuted ?

1st, Because there are extant many universal precepts

precepts in the word, by which the duty of prayer is commanded, Phil. iv. 6. 1 Thes. v. 17. John xvi. 24. Mat. vii. 7. 2d, Because God is the hearer of prayer, and to him shall all flesh come, Psal. lxxv. 2. 3d, We have the example of David, Psal. lv. 17. Of Daniel, chap. vi. 10. The examples of those many, who were gathered together, praying in the behalf of the apostle Peter, Acts xii. 12. The example of Christ himself, John xvii. 4th, Because the apostle Paul bids Simon Magus, who was in the gall of bitterness and bond of iniquity, to repent and call upon God, Acts viii. 22. As to the Quakers, what assurance can they have the next hour, or the next day, more than now of the Spirit's moving on their souls? And are we not commanded to pray without ceasing, 1 Thes. v. 17. that is, upon all opportunities, and in all our necessities.

Quest. VI. "If prayer be vocal, ought it to be in a known tongue?"

Yes; 1 Cor. xiv. 14.

Well then, do not the Papists err, who maintain, That it is not needful, that public prayers be in a known tongue; but that it is oftentimes expedient, that prayers be performed in a tongue unknown to the common people? Yes.

By what reasons are they confuted?

1st, Because the apostle teaches expressly the contrary, 1 Cor. xiv. 9, 12. 2d, Because prayers celebrated in an unknown tongue, are not for edification, 1 Cor. xiv. 14. 3d, Because he that occupieth the room of the unlearned (that is, who understands not strange tongues) cannot say, Amen, 1 Cor. xiv. 16. 4th, Because the Lord's prayer

prayer, which is the special rule of all our prayers, was prescribed in a tongue, at that time best known.

Quest. VII. "May we pray for the dead, or those of whom it may be known, that they have sinned the sin unto death?"

No; 2 Sam. xii. 21, 22, 23. Luke xvi. 25, 26. Rev. xiv. 13. John v. 16.

Well then, do not the Papists err, who maintain, That prayers, alms and masses, ought to be appointed, and made for souls departed, as these which will really profit them? Yes.

By what reasons are they confuted?

1st, Because the dead are either happy; and so they need not our prayers, Rev. xiv. 13. Or they are damned, and so our prayers cannot profit them: For out of hell there is no redemption, Luke xvi. 12. 2^d, Because we read that David mourned, and fasted for the child, so long as it was alive: But when once the child was removed by death, Wherefore, says he, should I fast? Can I bring him back again? 2 Sam. xii. 22, 23. 3^d, Because all our requests and prayers are either founded upon a precept, or promise of God to hear our prayers. But there is neither a promise that God will hear us, in order to the dead, nor a command to pray for them. 4th, Because we are altogether ignorant of the state and condition of the dead, and therefore we cannot pray for them in faith, Rom. xiv. 23.

Quest. VIII. "Is the reading of the Scriptures with godly fear, the sound preaching, and comfortable hearing of the word, in obedience to God, with understanding, faith, and reve-

“rence; are they, I say, part of the ordinary
“religious worship?” Yes.

“Are these, with the due administration of
“the sacraments, viz. baptism and the Lord’s
“supper, to continue in the church of God, till
“the end of the world, and the day of Christ?”

Yes; Acts xv. 21. Rev. i. 3. 2 Tim. iv. 2.
Mat. xiii. 19. James i. 22. Heb. iv. 2. 1s.
lxvi. 2. Acts x. 33.

Well then, do not the Enthusiasts, Libertines,
Anabaptists, and other sectaries err, who (under
pretext of being inspired by the Holy Ghost that
teaches them all things) despise and condemn all
reading of the Scripture, and public hearing of
the word preached? Yes.

Do not likewise the Quakers err, who are
downright enemies to all the public ordinances,
which Christ hath appointed to continue in his
church to the end of the world? Yes.

By what reasons are they confuted?

1st, Because Christ commanded his apostles,
and in them all the ministers of the gospel, to
whom he hath promised his presence to the end
of the world, to teach all nations, and to preach
the gospel to every creature, Mat. xxviii. 19.
Mark xvii. 15, 16. 2^d, Because the public
preaching of the word, by a minister sent, and
called, and the hearing of it, is a mean ordained,
and appointed by God, and according to the or-
dinary manner, necessary for begetting faith, and
therefore needful to salvation, Rom. x. 14, 15.
1 Cor. i. 21. 3^d, Because God hath promised
to his covenanted ones, to bring them to his holy
mountain, and make them joyful in his house of
prayer,

prayer, that is, in the public meetings of the saints and people, Isa. lvi. 7. *4th*, From the example of those believers, Acts ii. 42. who continued stedfastly in the apostles doctrine. *5th*, Because the word of God is the perfect rule of life and manners. And all spirits are to be tried by it, 1 Tim. iii. 15. 1 John iv. 1. Isa. viii. 20. Neither ought we to follow or hear any man, no not an angel, if he teach any thing contrary to the word, or heterodox from it, 2 Thes. ii. 2. Gal. i. 8. *6th*, Because the word of God is that incorruptible seed, by which we are born again, 1 Pet. i. 23. *7th*, Because God forbids expressly separations from public assemblies (I mean so long as the word is truly and purely taught, by those who enter in by the right door, that is Christ, and the way appointed by him in his word, John x. 7, 8.) Heb. x. 25. *8th*, Because the Lord hath joined together these two, his faithful servants, for teaching his people publicly, and the promise of the Spirit to guide them, and assist them in their work, Mat. xxviii. 20. John xvi. 16, 17, 26.

For confutation of the Quakers, two things must be made out; the one, that the office of the ministry is of divine institution.

1st, Because God hath particularly designed some persons to the work of the ministry. For if God appointed some persons to be judges over Israel, then must the office of judging Israel be of divine institution. Christ appointed not only apostles, the seventy disciples, evangelists, prophets, whose call and gifts were extraordinary, but other ordinary pastors and teachers, whose
spirits

Spirits were not infallible, whom the Scripture affirms to be as truly by divine institution, as the former, 1 Cor. xii. 28 Eph. iv. 11. 2d, Because God hath given peculiar names and titles to the persons designed for this office, which he hath not given to other saints. The only wise God will not distinguish, where he himself hath made no distinction or difference. These are called pastors, teachers, such as rule well, stewards of the mysteries of God, preachers, bishops or overseers of the flock, stars in Christ's right hand, angels of the churches. Christ evidently puts a difference between the churches and the angels set over them, Rev. ii. 1, 8, 12, 17. Rev. iii. 7, 14. 3d, Because the Lord hath taken a special care to bestow peculiar gifts and qualifications upon these persons so designed for the ministry; and that for the good of the souls of his people, above what is required in other saints. Would ever the Lord have bestowed such qualifications, if he had not appointed some for such an office? Though gifts, as gifts, do not alone invest into such an office, yet when they are strictly required, they argue that there is an office. They must be apt to teach others, 1 Tim. iii. 2. and not only so, but able to teach others, able to convince them that oppose themselves, Tit. i. 9. They must be such as study to shew themselves approved unto God, workmen that need not be ashamed, 2 Tim. ii. 15. And the apostle, in admiration of the difficulty of this employment, crieth out, Who is sufficient for these things? 2 Cor. ii. 16. 4th, Because the Lord requires peculiar duties of his ministers, which he doth
not

not require of believers; therefore, there must be such a distinct office by divine institution. They must take special care of the church of God, 1 Tim. iii. 5. 1 Pet. v. 2, 3. They are not to neglect the gift which is in them, 1 Tim. iv. 14. They are to meditate on these things, and to give themselves wholly to them, 1 Tim. iv. 15. Acts vi. 2, 4. They are to preach the word, to rebuke, to instruct gainsayers, 1 Tim. iv. 2. 2 Tim. ii. 25. To administer the sacraments, Mat. xxviii. 19. 1 Cor. xi. 13. To ordain others for the ministry, by imposition of hands, 1 Tim. iv. 14. To watch over the flock, as those that must give an account, Heb. xiii. 17. *5th*, Because Christ requires peculiar distinct duties in the people, in reference to their ministers, therefore the office of the ministry must be of divine institution. They must know and acknowledge those that are over them in the Lord, 1 Thes. v. 12. Highly to esteem them in love for their works sake, 1 Thes. v. 13: To obey them, to encourage them, Heb. xiii. 7. To maintain them, Gal. vi. 6. To pray for them, 2 Thes. iii. 1. *6th*, Because God hath made peculiar promises to his ministers, as, Lo, I am with you alway, even to the end of the world, Mat. xxviii. 20. The promise of special assistance, 2 Cor. iii. 5, 6. Of protection and defence in all assaults, Rev. i. 20. The promise of the power of the keys, which promise was not limited to the apostles, as apostles, but was given to the apostles, as ministers of the gospel, as is evident from Mat. xviii. 17, 18. The promise of special sympathy with them, Mat. x. 40. Luke x. 16. John xiii. 10. 1 Thes. iv. 8. Now, would ever the

the Lord have promised to keep up, and maintain that office in his church, which he had not set up and instituted?

The other thing to be made out, is, that the office of the ministry, is perpetually necessary.

1st, Because the ordinances are perpetually necessary, by divine institution: Therefore the office of the ministry, to dispense these ordinances, is perpetually necessary, by divine institution. For if God had only appointed the ordinances to continue in his church, then would preaching and administration of the sacraments fail; because that which is every man's work, is usually and effectually no man's work. The Lord doth not immediately administer them himself, neither are angels employed for this work: But he hath committed this service to men, who are stewards, and dispensers of the mysteries of God. It is evident that the preaching of the word shall continue to the end of the world, from Mat. xxviii. 20. Eph. iv. 12, 13. It is evident of baptism, and the Lord's supper, which are conjoined in the institution of Christ, with the ministry of the word. For to whom he gave commission to preach, to them also he gave commission to administer the sacraments. Baptism is an ordinance of the New Testament, appointed by God himself. For John was sent to baptize. God was the author, John was only the minister. This was to continue perpetually, as is evident from Christ's promise, and his precept, Mat. xxviii. 20. The ends for which baptism was ordained were not temporary, but moral, and so perpetual. Do not all Christians now need these means, as the Christi-
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ans during the time of the apostles? Are not Christians now baptized into his death, buried with him in baptism, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. It is called by the Holy Ghost, a saving ordinance, and is unto believers and their seed in the New Testament, as the ark was to Noah and his family in the old world, who being in the ark, was saved from perishing in the waters, when the rest were drowned: So baptism doth now save us, not only or mainly the outward part of it, the putting away the filth of the flesh, (which is yet an ordinance to further our salvation) but when the Spirit of regeneration effectually concurs, so that we find there is a renewing of the Holy Ghost, and thereby the answer of a good conscience towards God, 1 Pet. iii. 21. It is evident, that the sacrament of the Lord's supper is to continue to the end of the world. It was not only appointed for apostles, to whom it was first administered, but unto all believers, both Jews and Gentiles. And not only for that age, but for all generations succeeding; for believers are commanded to shew forth the Lord's death till he come, by eating this bread, and drinking this cup. Therefore, if these ordinances be appointed by God to continue to the end, it follows evidently, that he hath designed the office of the ministry to hold up, and hold forth his ordinances to the end of the world. 2d, Because the promises which Christ hath made to uphold the ministry are perpetual; therefore the office must be perpetual, Mat. xxviii. 20. Go teach and baptize all nations, and lo I am with you

you to the end of the world. This promise cannot be limited to the particular age, during the lives of the apostles; because the Holy Ghost useth three expressions, to declare the perpetuity of this promise, *Aion*, that this promise should continue so long as the world continues. Secondly, *Syntelesia*. *Heos tes syntelesis tu aionos*, that this promise shall have no end, till the world be consummate, or brought to a period. Thirdly, *Pasas tas Hemeras*, all days and successions of times. Not only, *Meth hymon hemeras hymon*, not only with you, during your own days, but all the days of the gospel, till time shall be no more. And this promise was not made to the apostles, as apostles, not to the apostles, as believers, but to the apostles as ministers and stewards of the mysteries of God. 3^d, Because the elect require the office of the ministry perpetually. Our nature is as bad as Jews and Pagans, Eph. ii. 3. Our judgment full of darkness and ignorance, 1 Cor. ii. 14. Our wills stubborn and rebellious, and so alienated, that we rebel against the light. The delusions of Satan are strong. The multitude of false teachers are very numerous, so that they are ready to seduce the elect themselves, if it were possible. 4th, Because the ends for which Christ hath appointed a ministry are perpetually necessary. The elect must be called and gathered, for there will be some still in every age to be added to the church, of them that shall be saved. There are many sheep, which are not yet brought into his fold: Many who belong to the election, who are not yet effectually called, them also will Christ bring in, both Jews and Gentiles, that there

there may be one fold, as there is but one shepherd. Now, God hath revealed no other ordinary way to convert and bring those into his fold, but the ministry of his word; for how shall they believe without a preacher? Therefore if there be some elect continually to be brought into fellowship with Christ, and this end not fully attained till the end of the world, then the ministry assigned to this end, must be perpetually necessary?

Quest. IX. "Is singing of psalms with grace
"in the heart, a part of the ordinary worship of
"God?"

Yes; Col. iii. 16. Eph. v. 16. James v. 13.

Well then, do not the Quakers, and other sectaries err, who are against the singing of psalms, or at least tie it only to some certain persons, others being excluded? Yes.

By what reasons are they confuted?

1st, From the practice of Christ and his apostles, Mat. xxvi. 30. From the example of Paul and Silas, Acts xvi. 25. From Moses and the Israelites, Exod. xv. 2^d, Because the singing of psalms was commanded under the Old Testament, and that, not as a type of any substance to come, nor for any ceremonial cause. Neither is it abrogated under the New Testament, but confirmed, Psal. xxx. 4. Psal. cxlix. 1. 3^d, From the general and universal commands in the New Testament, Eph. v. 19. Col. iii. 16. 1 Cor. xiv. 15. 4th, Because the apostle James says, Is any man afflicted, let him pray; is any man merry, let him sing psalms, chap. v. 13. The meaning is not, that none should sing but such as are merry;

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for then none should pray but such as are afflicted. *5th*, Because by singing of psalms we glorify God, we make his praise glorious : we edify others with whom we sing as well as we edify ourselves. So the end to be proposed in singing, is teaching and admonishing one another, in psalms, and hymns, and spiritual songs, Col, iii. 16. *Lastly*, We cheer and refresh ourselves, by making melody in our hearts to the Lord, Eph. v. 19. Which ariseth, first, from our conscientious going about it as a piece of the worship to God, and in so doing we are accepted in that. Secondly, From its being a part of Scripture, appointed for his praise, whether it agree with our case or not. That being the end wherefore it was designed to be sung, is a sufficient warrant for our joining in the singing thereof.

Quest. X. "Is prayer, or any other part of
"religious worship now under the gospel, either
"tied unto, or made more acceptable, by any
"place, in which it is performed, or towards
"which it is directed?"

No; John iv. 21. Mal. i. 11, 1 Tim. ii. 8.

Well then, do not the Papists err, who consecrate churches, and ascribe holiness to them, and to other places far off, where they mumble their preachings, and mutter their prayers? Yes.

Do not likewise many ignorant persons err, who think their private prayers will be more acceptable to God, being said in the kirk, than in their own private closets? Yes.

By what reasons are they confuted?

1st, Because the Lord says, by the mouth of his prophet, that prayers shall be offered up to him

him in all places, under the time of the gospel, Mal. i. 11. *2d*, Because Christ commands us when we pray to enter into our closet, and the door being shut, to pray to our Father which is in secret, lest we should seem to desire praise and approbation from men : which rite and ceremony of praying publicly, when we should pray privately, Christ clearly condemns, Mat. vi. 5, 6. *3d*, Because Paul wills that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8. *4th*, Because Christ says, The hour cometh, when we shall neither in this mountain, nor yet at Jerusalem, worship the Father, John iv. 21.

Quest. XI. "Hath God in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, particularly appointed one day in seven, for a Sabbath, to be kept holy unto himself?"

Yes; Exod. xx. 8, 10, 11. Isa. lvi. 2, 4, 6, 7.

Well then, do not some men err, who maintain, That God hath not under the gospel determined any certain day for his own worship, but only hath commanded that some indefinite time be destined for public worship, which time, say they, is left to be determined by the church?

Yes.

By what reasons are they confuted?

1st, Because the determining of an ordinary and sufficient time for divine worship, and as a Sabbath belongs to God only, and not to man. For we do not read that any such power or authority is granted to man, either by the law of nature, or Scripture. Is it not a thing of very

great moment? Is it likely that the wisdom of God would leave it uncertain? This might accuse the Scripture of imperfection. It is not suitable to the love of God, and his care towards his church. By such mens doctrine, the church universal, and all oecumenic councils, should be guilty of a dreadful sin, which for so many ages have been deficient in their duty. Therefore, it behoveth that there be one day in seven, by virtue of the fourth command, seeing no where else another necessary day is appointed, or prescribed in the word. *2d*, Because it is just and equitable, as the adversaries grant, that one day should be set apart for God, who hath freely given us six. *3d*, Because in six days God made the heavens and the earth, and rested on the seventh; not out of necessity, but to give us an example to do the like. *4th*, Because one day of ten, twenty, or thirty, cannot be thought convenient. Neither is such a thing commanded in any place of Scripture. And would it not argue a neglect of divine worship, and the care of souls, if one day of ten, thirty, or forty, were appointed? Neither can the fourth, fifth, or sixth day be appointed, seeing God hath commanded us to work six days. This would make our yoke more heavy than the Jewish yoke, which the adversaries will not grant. *5th*, Because it is the principal and chief scope of the fourth command, that one day in seven, in respect of us, be set apart and consecrated to divine worship. Not truly, that some indefinite time be set apart. If this were true, the fourth command should differ substantially from the other precepts of the decalogue;

logue; and so there behoved to be an useless precept, or at least a tautology ought to be committed.

Do not likewise the Anabaptists, Socinians, and Libertines err, with whom we may take in the Quakers, (and other Antisabbatarians, that disown the Sabbath, as being carnal, and a command of the letter,) who teach, That whatever is contained in the fourth command is ceremonial, and so properly, as to the matter and substance which it holds out, abrogated wholly. And therefore, say they, by virtue of this fourth command, there is no day to be set apart for public divine worship? Yes.

By what reasons are they confuted?

1st, Because the fourth command, which appoints one day of seven to be set apart for God, is a positive, and moral command, as to substance; seeing it was given to Adam in his integrity, before ever there was need of any types and ceremonies shadowing forth Christ, Gen. ii. 2, 3. 2^d, Because it was repeated, before the promulgation of the ceremonial law, Exod. xvi. 23. 3^d, Because it was written with God's own hand, and inserted into the midst of the rest of the moral precepts, and was put into the ark of the testimony, with the other nine, which honour was never conferred upon any precept merely ceremonial. 4th, Because all the reasons of this command are entirely moral. He rested after six days, and allowed us six days to work, therefore in all equity we ought to rest after so many days work, and give God a seventh. 5th, Because Christ confirms this command, in saying, Pray

that your flight be not in the winter, neither on the Sabbath day; where the Lord insinuateth, that as travelling is troublesome to the body in winter, so would it be to the minds of the godly to travel on that day, specially and solemnly set apart for God's worship. Now, if there be no Sabbath to continue after Christ's ascension, or if it were not to be sanctified, there would be no occasion of this grief and trouble, that they behoved to travel on the Sabbath, and durst not tarry till that day were bypast; and so no cause to put up this prayer, which yet by our Lord's exhortation seemeth to infer, that the Sabbath was to be as certain in its time, as the winter. And doubtless this cannot be meaned of the Jewish Sabbath; for that was to be abolished shortly. Next, travelling on the Jewish Sabbath was to be no cause of grief unto them, if indeed all days were alike, neither would it be scrupled in such a case by the apostles, to whom he is now speaking.

Quest. XII. "Was this one day in seven, from the beginning of the world, to the resurrection of Christ, the last day of the week?"

Yes.

"And was it, from the resurrection of Christ, changed into the first day of the week?" Yes.

"And is it to be continued to the end of the world, as the Christian Sabbath?"

Yes; Gen. ii. 2, 3. 1 Cor. xvi. 1, 2. Acts xx. 7. Rev. i. 10. Mat. v. 17, 18.

Well then, do not the Sabbatarians err, who maintain, That the Jewish Sabbath, or the seventh day from the creation, is to be observed?

Yes.

Do

Do not others likewise err, who maintain, That the observation of the Lord's day, is only of ecclesiastic and apostolic institution? Yes.

These authors, you see, do confound, and make two things really distinct, to be but one, namely, ecclesiastic and apostolic institution.

Yes.

By what reasons are they confuted?

1st, Because the fourth command standing, wherein one day of seven is appointed, the numbering is left free to God himself, that the right and power may be reserved to Christ the law-giver, and to his Spirit, for the change of the day, and to continue the worship prescribed in the fourth command. 2^d, From the name itself; for our Sabbath is called the Lord's day, Rev. i. 10. I was in the Spirit on the Lord's day: or on that Lord's day, or Dominic day, -or day which is the Lord's; pointing out a day singularly, and a day, which in a peculiar and special manner is called His day; even as the Lord's prayer and the Lord's supper are so called, because appointed by Christ the Lord. 3^d, Because God only can abrogate the Lord's day, the adversaries granting so much) therefore he that hath power to rescind, hath power likewise to establish. 4th, Because there is an implicit command, concerning the observation of the Lord's day, 1 Cor. xvi. 2. As I have, saith Paul, given order to the churches of Galatia, even so do ye; the first day of the week, let every one of you lay by him. From which place, we may reason thus; that not the seventh but the first day, is the chief solemn day for worship after Christ's

Christ's resurrection, because the apostles did pitch particularly, and eminently upon that day, and that in divers churches, as the fittest time for expressing their charity. He doth not think it indifferent what day it be done on, nor that all days are alike, but pitched on the first day not in one church only but in many. Next, this command supposeth them to be already acquainted with some special privileges of the first day beyond others, and there must be some peculiar thing in this day, making it fit, yea more fit, for such a purpose, rather than any other day. *5th*, Because as the seventh day was instituted in remembrance of the works of creation, so the first day, after the work of redemption was finished, succeeded as most convenient, for collating and comparing both mercies together. *6th*, Because Christ, on the first day of the week, appeared most frequently to his disciples, and blessed it with his presence, Mat. xxviii. 9. Acts i, 3. John xx. 19, 26. *7th*, Because on that day the Holy Ghost descended upon the apostles. And on the same day Peter baptized three thousand, Acts ii. 1, 2, 3, 4, 41. *8th*, Because the church in the time of the apostles did observe this first day of the week, as holy, Acts xx. 7. But the practice of the apostles, approven in Scripture, is equivalent to a divine institution. *9th*, Because Christ was seen of his apostles forty days after his resurrection, and spoke to them of the things pertaining to the kingdom of God, during which time he hath taught them all things needful to be known, and among the rest, it is probable, the change of the Sabbath, and the institution of the first day
of

of the week, and that immediately after his resurrection: He hath either immediately by himself instituted that day, or hath inspired his apostles to observe it, from the very same time. *10th*, Because the Lord hath remarkably owned this Christian Sabbath, in being remarkably avenged upon the breakers and profaners thereof, as it is clear from several histories.

Quest. XIII, "Is the Sabbath then kept holy
 " unto the Lord, when men, after a due preparation of their hearts, and ordering of their
 " common affairs before-hand, do not only observe an holy rest all the day from their own
 " works, words, and thoughts, about their
 " worldly employments and recreations; but are
 " also taken up the whole time, in the public and
 " private exercises of his own worship, except
 " what is spent in the duties of necessity and
 " mercy?"

Yes; Exod. xvi. 23, 25, 26, 29, 30. Exod. xxxi. 15, 16, 17. Isa. lviii. 13. Neh. xiii. 15, 16, 18, 19, 21, 22.

Well then, do not some err, who think, That after public worship is ended, the rest of the Lord's day, may be spent in ordinary exercises, recreations, and such like other sports as are not unlawful on other days, unless they be forbidden by the church, or common wealth wherein men live? Yes.

By what reasons are they confuted?

1st, Because the Lord says in the fourth commandment, In it thou shalt not do any work. But ordinary recreation, games, and sports, are our own works. *2d*, Because nature itself requires, that

that we bestow as much of the Sabbath day on God, who is the Lord of time, and of all things which we have, as we can, and use to bestow upon our own affairs, on other days. 3^d, Because the Lord says, If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, and the holy of the Lord honourable, and shalt honour him, not doing thy own ways, nor finding thy own pleasure, nor speaking thy own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it, Isa. lviii. 13, 14. See Jer. xvii. 22. Deut. v. 12, 13, 15. Numb. xv. 32, 33, 36. And Neh. xiii. 15. to ver. 23. In those days saw I in Judah, some treading the wine presses on the Sabbath; and bringing in sheaves, and lading asses, as also wine grapes, and all manner of burdens which they brought into Jerusalem on the Sabbath day, and I testified against them in the day wherein they sold victuals.

C H A P. XXII.

Of Lawful Oaths and Vows.

QUESTION I.

“ **I**S the name of God that only by which men ought to swear ?”

Yes ; Deut. vi. 13.

Well then, do not the Papists err, who in their swearing join with their calling upon the name of God, the calling on saints departed and their relicks ? Yes.

By what reasons are they confuted ?

1st, Because swearing is a part of divine worship, which is only due to God, Deut. vi. 13. Deut. x. 20. Isa. lxxv. 16. 2^d, Because God only is the judge of hidden and secret truth ; and the avenger to take vengeance on them that do not swear in truth. Therefore he only is to be called on as witness of these things which are asserted and promised ; which was the practice of the apostle Paul, Rom. ix. 1. and i. 9. Phil. i. 8. 3^d, Because God condemns swearing by them that are no gods, Jer v. 7.

Quest. II “ Is an oath warranted by the word of God, under the New Testament, as well as under the Old, in matters of weight and moment ?”

Yes ; Heb. vi. 16. Isa. lxxv. 16. Gal. i. 20.
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Rom. i. 9. and ix. 1. 2 Cor. i. 18, 23. and xi. 13. and xii. 19. 1 Thes. v. 27. Rev. x. 6.

Well then, do not the Quakers and Anabaptists err, who maintain, That there is no lawful use of an oath under the New Testament?

Yes.

Do not likewise the Papists err, who make it a degree of perfection, to abstain from all oaths? Yes.

By what reasons are they confuted?

1st, From Isa. lxxv. 16 Where it is promised under the time of the gospel, that the nations, to be converted to Christ, shall swear by the name of God, as is clear also from Jer. iv. 2. 2^d, Because the calling upon the name of God with due fear and reverence in swearing, is commanded in the third command, as the profanation of his name is forbidden; but Christ came not to abolish the moral law. 3^d, From the approved examples of the saints, which occur in the New Testament; Gal. i. 20. Rom. i. 9. and 2 Cor. i. 13, 18. Rev. x. 6. 4th, Because the end of an oath is approved by God, and is in all ages necessary to all men, being the end of all controversy, Heb. vi. 16. 5th, Because an oath rightly taken is an act of religion, whereby we glorify God, and adore his attributes. We thereby, first, solemnly acknowledge his being and existence. Secondly, His obiquity that he is present in all places, and in all times, and within our hearing, Psal. cxxxix. 7. His omniscience, that he is the searcher of the heart. The apostle calls him *Kardiognostes*, Acts xv. 8. We acknowledge, fourthly, his truth and veracity: he is a witness brought

brought into the court that cannot lie, nor be imposed upon, as saith the apostle, be not deceived, God is not mocked, Gal. vi. 6. Fifthly, His supremacy over all creatures, for verily men swear by the greater, Heb. vi. 16. We acknowledge, sixthly, His vindictive justice, as he is a revenger of perjury. Seventhly, we acknowledge his providence, and fatherly care of the concerns of mankind, owning the cause of the righteous. 6th, Because there being an express law for swearing, (viz. rightly, Deut. x. 20.) it must either belong to the moral law, to the judicial law, or ceremonial law. The adversaries will not call it a part of the judicial law, which was given to the Jews, as a body politic, which expired together with the state of that people. It is no part of the ceremonial law, for what was purely ceremonial, was purely typical: But the law concerning an oath was not a type of any thing to come. And if it was a type, where will you find its antitype in all the gospel, or the thing represented by it? Therefore, it must be a part of the moral law, Deut. vi. 13. Jer. iv. 2. and consequently perpetual, which Christ came not to destroy. It is confirmed hence, that it was of authentic use, and held sacred among the patriarchs, before the delivery of the Levitical law, as is clear from Abraham the father of the faithful, and Abimelech, Gen. xxi. 23, 24, 31. Consider also, that other instance in Abraham, Gen. xxiv. 2, 3, 9. who would not give his servant an oath rashly, nor exercise his authority to impose upon his conscience. It is evident also from the example of Isaac, who made a covenant, and

swore to Abimelech, Gen. xxvi. 28, 31. And from the example of Jacob, who made a covenant with, and swore to his uncle Laban, by the fear of his father Isaac, Gen. xxxi. 53. That is, by God, who is called our fear, by reason of the filial awe, and fear, we ought to stand in before him, Isa. viii. 13. *7th*, Because the reasons and usefulness of oaths are perpetual, and the same to us under the gospel, as they were to them under the law. There is as much need of oaths for ending of strife in this litigious age, as there could be in former times. *8th*, Because oaths were once lawful, therefore they are lawful still, unless the adversaries prove them repealed; which they must do, not by stealing out of the Scripture, single words by themselves, making one part contradict another. *9th*, Because we need not fear to imitate any thing which is done in heaven. Our Lord has taught us to pray, Thy will be done on earth as it is in heaven. But the angel, (says John, Rev. x. 5, 6.) which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever. That angel calls himself our fellow servant, and of our brethren the prophets, and of them which keep the sayings of this book, Rev. xxii. 9. And therefore the angels being of the same fraternity with us, do not act under different dispensations from us.

Quest. III. "Is an oath to be taken in the plain and common sense of the words, without equity, or mental reservation?"

Yes; Psal. xxiv. 4. Exod. xx. 7. Lev. xvi. 12. Jer. iv. 2.

Well

Well then, do not the Anabaptists err, who maintain, That it is lawful in swearing to use words of equivocation? Yes.

Do not likewise the Papists err, who maintain, mental reservation, to be lawful in swearing?

Yes.

By what reasons are they confuted?

1st, Because the Scripture requires from all men in their common dealing one with another, in their discourse and conferences; verity and simplicity, Mat. v. 37. Eph. iv. 25. Much more are these things required in swearing, wherein God is called to be witness of the truth of these things which are asserted. 2^d, Because the Lord threatneth such as use guile and deceit in their words, Psal. xv. 4. and xxiv. 4. Gal. ii. 11. 12, 13. 3^d, Because the Lord requires in every oath, truth, righteousness, and judgment, Jer. iv. 2. 4th, Because equivocations and mental reservations, are against the very end of an approved oath; which is to put an end to all debate and controversy. 5th, Because if equivocations and mental reservations were lawful, in vain should the Lord have made laws against lying; for a lie may be excused by mental reservation. 6th, If equivocation and mental reservations were allowed, they would take away all commerce among men, and would make bonds, contracts, and charter parties, of none effect.

Quest. IV. "Is a religious vow to be made to God alone, and not to any creature?"

Yes; to God alone, Jer. xlv. 25, 26. Psal. lxxvii. 11.

Well then, do not the Papists err, who maintain,

tain, Vows to be made to saints departed, and to *Cenobiarchs*, that is, to priors of monasteries or abbeys? Yes.

By what reasons are they confuted?

1st, Because vows are a part of our gratitude and thankfulness due to God only, for his favours and mercies conferred upon us, Psal. i. 14. Psal. lxvi. 13, 14. 2^d, Because we are commanded in the word to make our vows to God, and perform them. But no where are we appointed to make our vows to saints departed, Psal. lviii. 14. 3^d, Because God only is the trier and searcher of the heart: And it is he only that knoweth the sincerity of the man's mind that voweth, and is able to punish such as violate, and break their vows, Deut. xxiii. 21. 4th, Because the Lord threatneth those severely, that had vowed to any other gods but to himself alone, and accuses them of a very great sin, Jer. xlv. 25, 26.

Quest. V. "Are Popish monastical vows of a perpetual single life, professed poverty, and regular obedience, so far from being degrees of higher perfection, that they are superstitious and single snares, in which no Christian may intangle himself?"

Yes; Mat. xix. 11, 12. 1 Cor, vii. 2, 9. Eph. iv. 28. 1 Pet. iv. 2.

Well then, do not the Papists err, who maintain, Monastical vows of a perpetual single life, professed poverty, and regular obedience, to be degrees of higher perfection? Yes.

By what reasons are they confuted?

1st, Because a vow of a perpetual single life is unlawful: For no man ought to vow the performance

mance of that of that which he hath not a promise of strength to perform. But no man hath a promise of perpetual continency, which is necessarily required to a perpetual single life: Nay, Christ says expressly, that the gift of continency is not given to all men, Mat. xix. 11. *2d*, Because marriage is honourable among all men, and the bed undefiled, Heb. xiii. 4. *3d*, Because the apostle bids every man take his own wife, for shunning of fornication, 1 Cor. vii. 1, 2, 9. *4th*, Because the forbidding of marriage is a doctrine of devils, 1 Tim. iv. 1, 3.

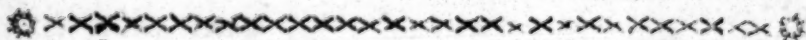
Next, the vow of professed poverty is unlawful.

1st, Because the Lord did not allow beggars to be among his people of old, Deut. xv. 7. *2d*, Because Augur wished that the Lord might not give him poverty, least he should steal, and take the name of God in vain, Prov. xxx. 8, 9. *3d*, Because the Lord will have every man eat his bread in the sweat of his face, Gen. iii. 19. *4th*, Because the apostle commands the Thessalonians to work with their own hands, 1 Thes. iv. 11. *5th*, Because professed poverty hindreth a greater good, viz. our charity, and benevolence towards the poor and indigent members of Christ, which is contrary to the apostle's rule, Eph. iv. 28.

The vow of regular obedience is likewise unlawful.

1st, Because it makes us the servants of men, which is contrary to the apostle, Ye are bought with a price, be not ye the servants of men, viz. To do any thing for the service, or obedience of

men (superiors) which should be repugnant to the commands of the service of God. Or suffer not yourselves in spiritual things to be brought in bondage by any man, that you should not freely use that which the Lord hath made free to us, 1 Cor. vii. 23.



CHAP. XXIII.

Of the Civil Magistrate.

QUESTION I.

“HATH God armed the civil magistrate
“with the power of the sword, for the de-
“fence and encouragement of them that are
“good, and for the punishment of evil-doers?”

Yes ; Rom. xiii. 1, 2, 3, 4. 1 Pet ii. 13, 14.

Well then, do not the Socinians err, who maintain, That it is not the duty of the civil magistrate to punish the guilty with death? Yes.

By what reasons are they confuted?

1st, Because God hath expressly commanded, that transgressing idolaters be put to death, Deut. xvii. 7. and xix. 21. 2^d, Because it appertains to the office and duty of the magistrate, to punish the guilty with death, Rom. xiii. 4. 1 Pet. ii. 14. 3^d, Because the capital punishment of evil doers makes others stand in awe, and fear to offend. Deut. xiii. 11. and xix. 20. 4th, Because, if the magistrate shall neglect to inflict due punishment,

ment, the Lord himself will be avenged on that magistrate, 1 Kings xx. 42. Numb. xxv. 4. *5th*, Because he that smiteth a man so that he die, shall be surely put to death, Exod. xxii. 12. *6th*, Because all that take the sword shall perish by the sword, Mat. xxvi. 52. Namely, without a lawful call, or order for it. They shall perish by order and command of the magistrate to whom the Lord hath given the sword for this very same end, to punish evil doers with death, Gen. ix. 6. Rom. xiii. 4.

Quest. 11. "Is it the duty of the civil magistrate to take order, that all blasphemies, and heresies be suppressed all the ordinances of God duly settled, administered, and observed; all abuses in worship and discipline reformed, all idolaters, gainsayers, and other obstinate dissenters, be obliged and forced to quit their tenets and opinions, and conform themselves to the true worship and service of God according to his law?"

Yes; Isa. xlix. 23. 2 Chron. xv. 12, 13. and xxxiv. 33. 2 Kings xviii. 4. and xxiii. 1. to the 26 verse. Ezra vii. 23, 25, 26, 27, 28. Lev. xxiv. 16.

Well then, do not the Quakers, and other sectaries err, who judge it Antichristian, and the practice of the church of Rome, that the civil supreme magistrate, with the assistance of the church and her censures, should by his coercive power, force and oblige all his subjects to a reformation of religion, and to a conformity to the true worship, sound doctrine, and discipline of the church? Yes.

By what reasons are they confuted? *1st*,

1st, Because it is foretold by the prophet Isaiah, that in the days of the gospel, kings shall be nursing fathers, and queens nursing mothers to the church of God, chap. xlix. 23. 2^d, Because Artaxerxes, who was but a heathen king, was very careful to make a decree, that whatsoever was commanded by the God of heaven, should be diligently done for the house of the God of heaven. And whosoever would not obey the law of God and the king, judgment was to be executed speedily upon him, whether by death, banishment, confiscation of goods, or imprisonment. For which singular mercy, Ezra blessed the Lord God of his fathers, who had put such a thing in the king's heart, chap. vii. 23, 26, 27, 28. So did Nebuchadnezzar make a decree, that if any people, nation or language, should speak any thing amiss against the God of heaven, they should be cut in pieces, and their houses made a dunghill, Dan. iii. 29. The like we read of Darius, who made a decree, that all men should tremble and fear before the God of Daniel, chap. vi. 26. 3^d, From the example of Hezekiah, who removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent, to which the Israelites did burn incense, 2 Kings xviii. 4. 4th, From the example of Josiah, who made a thorough reformation; and made all Israel serve the Lord their God. The word in the original importeth, that he in a manner forced and compelled them to the pure worship of God, as a servant is forced and compelled to his work. He, by his royal power and authority, kept them in order, forbidding idolatry

latry, and commandidg them to serve God no otherwise, than according to his word, 2 Chron. xxxiv. 33. and xv. 12, 13. They entered into a covenant to seek the Lord God of their fathers, with all their hearts, and with all their souls: That whosoever should not seek the Lord God of Israel, should be put to death, whether small or great, man or woman. *5th*, Because whosoever blasphemed the name of the Lord, was surely put to death, Lev. xxiv. 16. This blaspheming was a piercing through or stabbing the name of the Lord, as the original word properly signifies, which may be done not only after this manner, but by maintaining blasphemous errors and heresies. *6th*, Because the supreme magistrate is *custos utriusque tabulae*, a keeper of both tables of the law of God: As well of the first table, which relates to religion, and of our duty to God; as of the second, which relates to righteousness, and our duty to our neighbour. If then, he may punish evil doers, who offend against the second table, and force and compel them to obedience, by the sword of justice, which God hath put into his hand; much more may he punish idolaters and blasphemers, who offend against the first table, and force and compel them to obedience, seeing there are many sins against the first table, which are more heinous and odious than the sins against the second table. And tho' it be the sinful practice of the church of Rome, to force men and women to be of their religion, which is superstitious and idolatrous; yet it is not so to others, who have the true religion among them. And though our blessed Saviour and his apostles

apostles did not use such means for propagating the gospel, reserving the glory of conquering of souls to himself, and the power of his Spirit; yet has taught nothing to the contrary, but that kings and magistrates whom he has made nursing fathers to his church, may, according to the laudable examples of the good kings of Judah, improve their power for reformation, and maintainence of his own religion. And though religion hath been much advanced by suffering, yet it will not infer, that a Christian prince has not power to reform his own subjects, or to extirpate blasphemers and heretics.

Quest. III. "Is it lawful for a Christian to accept and execute the office of a magistrate, when called thereunto?"

Yes; Prov. viii. 15, 16. Rom. xiii. 1, 2, 4.

Well then, do not the Anabaptists err, who maintain, That it is not lawful for Christians to carry the office of a magistrate? Yes.

By what reasons are they confuted?

1st, Because there is no power but of God, and the powers which are, are ordained of God, Rom. xiii. 1. 2^d, Because Solomon says, By me (that is, by the Lord) kings reign, and princes decree justice, Prov. viii. 15. 3^d, Because the magistrate exercises, and executes God's judgments, Deut. i. 17. 4th, Because the magistrate receiveth all things from God, which are necessary for the performance of his office, Numb. xi. 17. 5th, Because the Lord hath promised, that magistrates under the gospel, shall be nursing fathers to his church, Isa. xlix. 23. And shall make the whore desolate, naked, and shall eat

eat her flesh, and burn her with fire, Rev. xvii. 16.

Quest. IV. "May the civil magistrate now under the New Testament, wage war upon just and necessary occasions?"

Yes; Luke xiii. 14. Mat. viii. 9, 10. Rev. xvii. 14, 16. Acts x. 1, 2.

Well then, do not the Quakers, Anabaptists, and Socinians err, who maintain, That it is altogether unlawful, now under the New Testament, to wage war? Yes.

By what reasons are they confuted?

1st, Because God appointed and commanded lawful war, Numb. xxxi, 2. For it is said, The Spirit of the Lord came upon Gideon, when he was to fight the battles of the Lord, against the Midianites and Amalekites, Judges vi. 34. Nay, the Lord himself prescribeth the manner and way of making of war, Numb. x. and xxxi. 27. Deut. xx. 2. And giveth knowledge and skill to his generals and heroes, to fight his own battles, Psal. xviii. 34. and cxliv. 1. All which are in nowise abrogated, and taken away under the New Testament. 2^d, Because the centurion that was converted to the faith, did not lay down his office of a captain of a hundred, which surely he would have done, if to war under the New Testament had been unlawful, Acts x. 1, 2, 47. The same may be said of the believing centurion, Mat. viii. 8, 9, 10. 3^d, Because the office of a soldier is not reprehended and reprov'd, by John the Baptist, but rather approv'd, Luke iii. 14. 4th, Because opposition, and defence against unjust violence which oftentimes cannot be done without

without war, is the very law of nature. *5th*, Because it is foretold, that the kings of the earth shall make war against the beast, Rev. xiv. 14, 16.

Quest. V. "May the civil magistrate assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven?"

No; 2 Chron. xxvi. 18. Mat. xviii. 17. and xvi. 19. 1 Cor. xii. 28, 29. Rom. x. 5. Heb. v. 4.

Well then, do not the Erastians err, who maintain, That the civil magistrate hath in himself all church power; and so may administer the sacraments, and preach the word, and may exercise the power of the kingdom of heaven? Yes.

By what reasons are they confuted?

1st, Because Christ hath given no such power to magistrates: As evidently appears from all those places of Scripture, where mention is made of the keys. There is not in them one syllable of the civil magistrate, Mat. xviii. 17. and xvi. 15, 19. *2d*, If the power of the keys of the kingdom of heaven agree to the magistrate, as a magistrate, then ought it agree to every magistrate, though the magistrate were an infidel, or a woman, which is absurd. *3d*, A magistrate as a magistrate, is not a minister of the church, as is evident from all the catalogues of the ministers of the church. For in them, you will not find any mention of the magistrate, Eph. vi. 11. Rom. xii. 7, 8. 1 Cor. xi. 8, 9, 10. *4th*, Because before ever there was a Christian magistrate in the world, the church exercised all acts of church jurisdiction

I. Chap. XXIII. *Of the Civil Magistrate.* 20

jurisdiction and government. The church ordained ministers and pastors, 1 Tim. iv. 14. And inflicted the censure of excommunication, 1 Cor. v. 5. And relaxed the penitent from censure: called a synod and stigmatized heretics, Acts xv. 5. *5th*, Because God hath put a difference between the church government and the civil, and hath appointed distinct governors to them, 2 Chron. xix. 8, 9, 10, 11. *6th*, Because God did severely punish Saul and Uzziah, for presuming to offer sacrifice, which was proper to the priest only, 1 Sam. xiii. 9, 10, 13. 2 Chron. xxvi. 16, 19.

Quest. VI. "Hath the civil magistrate power
"to call synods to be present at them, and to
"provide that whatsoever is transacted in them
"be according to the mind of God?"

Yes; 2 Chron xix. 10, 11. and 2 Chron. xxix. xxx. chap. Mat. ii. 4, 5.

Well then, do not the Papists err, who maintain, That the judgment and care of religion doth not belong to the civil magistrate? Yes.

By what reasons are they confuted?

1st, Because the custody and keeping of the divine law, is committed by God to the civil magistrate, Deut. xvii. 18. *2d*, Because it was foretold, that kings should be nursing fathers to the church, Isa. xlix. 23. *3d*, Because it is the duty of the magistrate, to take care that subjects may lead a quiet and peaceable life, in all godliness and honesty, 1 Tim. ii. 2. *4th*, From the commendable examples of the good kings of Judah, 2 Chron. xxix. 30. chap.

Quest. VI. "Doth infidelity, or difference in
S religion

“religion make void the magistrates just and legal authority?” No.

“Doth it free the people from their due obedience to him?”

No; 1 Pet. ii. 13. Rom. xiii. 1, 2, 3, 4. Tit. iii. 1.

Well then, do not the Papists, Anabaptists, and others err, who maintain, That subjects ought not to suffer a king that is an infidel, or obey that king in his just commands, that differs from them in religion? Yes.

By what reasons are they confuted?

1st, Because we are commanded to submit ourselves to every ordinance of man, 1 Pet. ii. 13. Namely, in all that they command us, if it be not contrary to God and his command: Otherwise, (according to Acts iv. 19.) it is better to obey God than man. And it is said, for the Lord's sake, that is, because it is God's will to govern us by them. 2^d, Because the Christians, which were at Rome, were commanded by the apostle to subject themselves to the higher powers, and that without exception of religion and piety, and even to that heathen the Roman emperor, Rom. xiii. 1. 3^d, Because the same apostle writing to Titus, bids him exhort the Cretians, his hearers, to obey magistrates, what manner of ones soever they be, not only believing ones, but also those that are unbelieving, as then they were most of them, Tit. iii. 1. 4th, Because when the apostle Paul was pursued for his life, and charged with matters criminal he appealed unto Cesar, Acts xxv. 10, 11. 5th, Because the prophet Jeremiah did own the power of Zedekiah, who had turned aside

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to a false worship, and had despised the path which he had made to the king of Babylon, Ezek. xvii. 16, 17. Now hear, I pray thee, says the prophet, O my Lord the king, let my supplication, I pray thee, be accepted before thee, Jer. xxvii. 20. *6th*, Because Christ himself payed tribute to Cesar, though he was free, being both the Son of God by nature, and Son of David by birth, Mat. xxii. 21. Rom. xiii. 7. *7th*, Because Paul did own and acknowledge the power of king Agrippa, Acts xxvi. 2.

Quest. VII. "Is it the duty of people to pray
"for magistrates, and honour their persons?"

Yes; 1 Tim. ii. 1, 2. and 1 Pet. ii. 17.

Well then, do not some err, who deny this?

Yes.

1st, Because Samuel at the request of Saul, whom he knew the Lord had rejected, returned again after him, and honoured him before the people, 1 Sam. xv. 31. *2d*, Because the Lord having appointed magistrates to administer justice and judgment in his name, is so far pleased to honour them, as to call them gods, and the children of the most high, Psal. lxxxii. 1, 6. *3d*, Because the apostle Peter says, Fear God and honour the king, parallel to what Paul says, Render to all men their dues, honour to whom honour is due, 1 Pet. ii. 17. Rom. xiii. 7. *4th* Because even heathen magistrates are called the Lord's anointed, Isa. xlv. 1. And the Lord calls Nebuchadnezzar his servant, Jer. xxvi. 16. If then such magistrates ought to be honoured upon that account, much more Christian magistrates. *5th*, Because if we be obliged not to speak evil of dignities, 2 Pet. ii. 11. nor

revile the gods, Exod. xxii. 8. we are obliged to honour dignities, for where a sin is forbidden the contrary duty is commanded. *6th*, Because God commanded his people the Jews to seek the peace of the city (that is, the welfare and prosperity of Babylon) whither he had caused them to be carried away captives, Jer. xxix. 7. *7th*, Because the prophet the man of God, besought the Lord in behalf of Jeroboam, and prayed for him, a man that had made apostacy from the true worship of God, and had made Israel to sin, 1 Kings xiii. 3. *8th*, Because our blessed Saviour says, Render to Cesar the things that are Cesars, Mat. xxii. 21. But prayers and supplications are as due to Cesar, as custom and tribute, 1 Tim. ii. 1, 2. *9th*, Because the apostle commands us to pray for all that are in authority, that we may lead a quiet and peaceable life; which is the cause wherefore we must pray for magistrates. For in the apostles time, and long after, magistrates were persecutors of the church of God, and hindred the members of Christ to live in peace and godliness, 1 Tim. ii. 1, 2. *10th*, Because Moses cried unto the Lord in behalf of Pharaoh, Exod. viii. 12. Abraham prayed unto God for Abimelech, Gen. xx. 17. Jacob blessed Pharaoh, Gen. xlvii. 7, 10. *11th*, Because many blessed martyrs going to death have prayed for their persecuting magistrates, following the example and command of our blessed Saviour, Luke xxiii. 34. Mat. v. 44.

Quest. VII. "Ought any man at his own
 "hand, or at the instigation of other men, to as-
 "sassinate or kill a magistrate, or any private or
 public

“ public person, under the pretence they are heretics, and persecutors of the truth ?”

No; Exod. xx. 13. Prov. i. 10, 11.

Well then, do not those men of the Romish church err, and others, who own this dangerous tenet? Yes.

By what reasons are they confuted ?

1st, Because all sorts of murder is expressly forbidden in the sixth command, Thou shalt not kill, Exod. xx. 13. Where there is a clear distinction made by *thou*, between a private man and a public magistrate, that doth it by divine authority. 2^d, Because though Saul was a man rejected of God, 1 Sam. xv. 26. yet David says to the Amalekite, How, wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed, 2 Sam. i. 14. see 1 Sam. xxiv. 5. and xxvi. 9. 3^d, Because whatever may be alledged from Phineas his fact, Numb. xxv. 8. from Ehud's fact in stabbing Eglon, Judges iii. 41. from Samuel's fact in killing Agag, 1 Sam. xv. 33. and from Elijah's fact in killing the priests of Baal, 1 Kings xiv. 30. They will not by any means favour private mens assassinations; for certainly Phineas had a divine motion, as Ehud had, stirring him up, which was evident by the Lord's approving the fact, and rewarding it. Samuel, no doubt, was moved hereunto, by an inward motion and instinct of God, and the conduct of his Spirit, as was Elijah: So that their facts, and such like, were altogether particular, and cannot be abused by imitation, and followed by every one, as rules, whose calling is not so properly to use the sword of justice. 4th, Be-

cause it would bring a mass of confusion, to the utter ruin of all societies, if every man at his own hand might execute vindictive justice upon offenders, who deserve it, or upon pretence they deserve it, which is to fight against God, who is the God of order politic, as well as ecclesiastic, and not of confusion. *5th*, Because the wrath of man worketh not the righteousness of God, James i. 20. *6th*, Because it is a contempt of public laws, and public order. It is an usurpation of the magistrates sword, which God hath put into his hand for punishing and protecting. It is an invasion of God's right and prerogative of executing vengeance, which he hath so expressly reserved to himself, Psal. xciv. 1. Rom. xii. 29. Deut. xxiii. 35. Prov. xxv. 21, 22. *7th*, Because Solomon says, My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent, walk not thou in the way with them, Prov. i. 10, 11. *8th*, Because a righteous man regardeth the life of his beast, much more ought a righteous man to regard the life of his neighbour, Prov. xii. 10. The sin of murder may be many ways aggravated. First, by the quality of the person murdered; whether he be a superior, as a magistrate, or minister, or parentor; whether he be of a near relation, as a brother, or near kinsman. Secondly, From the manner; extreme cruelty being used, or sudden and unexpected death, putting a man to eternity in the twinkling of an eye. To which we may add deliberation and premeditate murder, of which Solomon speaks in the forecited place

Quest.

Quest. IX. "Are ecclesiastical persons exempted from due obedience to the magistrate?"

No; Rom. xiii. 1. 1 Kings ii. 26. Acts xxv. 9, 10, 11. 2 Pet. iii. 1, 10, 11. Jude, ver. 8, 9, 10, 11.

Well then, do not the Papists err, who maintain, That the clergy, as they call them, and their goods are altogether free by the law of God, from secular powers? Yes.

By what reasons are they confuted?

1st, Because the command of obedience is general, and universal, Let every soul be subject, Rom. xiii. 1. 2^d, Because Christ commanded the Pharisees, who were of the clergy, to render unto Cesar the things which are Cesar's, Mat. xxii. 21. Nay, Christ himself payed tribute money, viz. a stater, in value two shillings, and three pence, which Peter found in the fish's mouth, when he opened it, Mat. xvii. 27. 3^d, Because Paul did acknowledge himself subject to the magistrate, when he appealed unto Cesar, Acts xxv. 11. 4th, From the example of the priests who were subjected to their kings. Did not Abiathar at Solomon's command go to Anathoth? 1 Kings ii. 26.

Quest. X. "Hath the pope any power or jurisdiction over magistrates, in their dominions, or over any of their people?"

No; Rev. xiii. 15, 16, 17. 2 Thes. ii. 4.

Well then, do not the Papists err, who maintain, That the pope of Rome, as pope, hath full power, by divine right, over the whole world, as well in matters civil as ecclesiastical?

Yes.

By

cause it would bring a mass of confusion, to the utter ruin of all societies, if every man at his own hand might execute vindictive justice upon offenders, who deserve it, or upon pretence they deserve it, which is to fight against God, who is the God of order politic, as well as ecclesiastic, and not of confusion. *5th*, Because the wrath of man worketh not the righteousness of God, James i. 20. *6th*, Because it is a contempt of public laws, and public order. It is an usurpation of the magistrates sword, which God hath put into his hand for punishing and protecting. It is an invasion of God's right and prerogative of executing vengeance, which he hath so expressly reserved to himself, Psal. xciv. 1. Rom. xii. 29. Deut. xxiii. 35. Prov. xxv. 21, 22. *7th*, Because Solomon says, My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent, walk not thou in the way with them, Prov. i. 10, 11. *8th*, Because a righteous man regardeth the life of his beast, much more ought a righteous man to regard the life of his neighbour, Prov. xii. 10. The sin of murder may be many ways aggravated. First, by the quality of the person murdered; whether he be a superior, as a magistrate, or minister, or parentor; whether he be of a near relation, as a brother, or near kinsman. Secondly, From the manner; extreme cruelty being used, or sudden and unexpected death, putting a man to eternity in the twinkling of an eye. To which we may add deliberation and premeditate murder, of which Solomon speaks in the forecited place

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Yes.

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By what reasons are they confuted?

1st, Because Christ expressly discharges his disciples from taking to themselves any such power or dominion, Mat. xx. 25. Mark x. 42. *2d*, Because the kingdom of Christ is not of this world, John xviii. 36. Neither ought the pope's kingdom to be of this world, who calls himself the vicar of Christ. That is, one who supplieth Christ's room, and taketh pains for him, his depute here on earth. *3d*, Because when the people would have made Christ a king, he departed again into a mountain himself alone, John vi. 15. *4th*, Because the apostle Peter discharged this dominion, 1 Pet. v. 1, 2, 3. *5th*, Because it is never heard that any of the apostles did ever use any civil power or command; or sat as judges in civil matters, but stood always to be judged by civil powers, as is evident from the history of the Acts. *6th*, Because God hath put a difference between the government of the church, and the civil government; and hath given to each their own proper and distinct officers. Neither can the one invade the other, without very great sin, 2 Chron. xix. 8, 9, 10, 11. *7th*, Because it is the mark of Antichrist, to exalt himself above all that is called God, 2 Thes. ii. 4.

C H A P. XXIV.

Of Marriage and Divorce.

QUESTION I.

“ **I**S marriage between one man and one woman? Yes.

“ Is it lawful for a man to have more than one wife, or for a woman to have more than one husband at the same time?”

No; Gen. ii. 24. Mat. xix. 5, 6. Prov. ii. 17.

Well then, do not the Anabaptists and Familists err, who maintain, That it is lawful for a Christian, not only to have more wives at the same time than one, but as many as he desires? Yes.

By what reasons are they confuted?

1st, Because the having of two wives, or many wives, is contrary to the first institution of marriage, for the Lord gave Adam one wife only, Gen. ii. 24. 2^d, Because the law of God forbids expressly bigamy, or two wives, Lev. xviii. 18, 3^d, Because the Lord doth find fault sharply with polygamy, or many wives, Mal. ii. 14, 15. 4th, Because Christ says, He that puts away his wife, except in the case of adultery, and marries another, committeth adultery, Mat. xix. 9. But if it were lawful to have at one time more
wives

wives than one, he should not be guilty of adultery in marrying another, whether he put away the former wife or not. *5th*, Because bigamy and polygamy take away the true peace of a wedded life, as is evident from the examples of Jacob, Gen. 30. And of Elkanah, 1 Sam. i. 6. *6th*, Because the invention of bigamy was the device of a wicked man Lamech, Gen. iv. 19.

Quest. II. "Is it lawful for all sorts of people to marry, who are able with judgment to give their consent?"

Yes; Heb. xiii. 4. 1 Tim. iv. 3. 1 Cor. vii. 36, 37, 38. Gen. xxiv. 57, 58.

Well then, doth not the Popish church err, That forbids and discharges marriage to their church men? Yes.

By what reasons are they confuted?

1st, Because marriage is honourable among all men, and the bed undefiled, Heb. xiii. 4. *2d*, Because the apostle commands, for avoiding fornication every man to have his own wife, and every woman to have her own husband, 1 Cor. vii. 2. *3d*, Because the apostle reckons up the forbidding of marriage, among the doctrines of devils, 1 Tim. iv. 3. *4th*, Because a bishop must be the husband of one wife, 1 Tim. iii. 2, 4. Tit. i. 6. *5th*, Because the apostle reckons over the qualifications which are requisite for bishops wives, 1 Tim. iii. 11. *6th*, Because it can be gathered from Scripture, that some of the apostles, and other ministers of the gospel have been married persons. Concerning Peter, the matter is evident, Mat viii. 14 Mark i. 30. And we read that Philip the evangelist had four daughters, all of them

them prophetesses, Acts xxi. 9. And says not the apostle, Have we not power to lead about a sister a wife, as well as other apostles, and as the brethren of the Lord, and Cephas, 1 Cor. ix. 5.

Quest. III. Ought marriage to be within the “degrees of consanguinity or affinity forbidden in the word?” No.

“Can incestuous marriages ever be made lawful, by any law of man, or consent of parties, so as these persons may live together as man and wife?”

No; 1 Cor. v. 1. Amos ii. 7. Mark vi. 18. Lev. xviii. 24, 25, 26, 27, 28.

Well then, doth not the Popish church err, that speaks in the decrees of the council of Trent, after this manner: If any man affirms, that these degrees only of consanguinity or affinity, which are set down in Leviticus, may hinder a contract of marriage to be made, or may dissolve a marriage contract already made: And that the church hath not power to dispense with some of these degrees (that is to say, permit incest) or may not make new laws, and constitute far more forbidden degrees, than are exprest in Leviticus, let him be an Anathema, and accursed? Yes.

By what reasons are they confuted?

Before this be done, take notice, that there are here two heads to be considered.

First, Whether or not we must stand to the forbidden degrees of consanguinity and affinity exprest in Leviticus?

Secondly, Whether to these degrees set down as forbidden in Leviticus, new degrees may be added

added by the church of Rome, which will render a marriage incestuous?

To which we answer, That it is not in the power of any creature to dispense (that is to say, to suffer that to be used, which is forbidden by the law of God) with any of these laws in Leviticus, which forbid incestuous marriages.

And next, we affirm, Neither is it in the power of any creature, to add to these degrees forbidden in Leviticus, any other which are not forbidden.

1st, Because such a power of dispensing is not to be found in all the Scripture, 2^d, Because the Lord says expressly, What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it, Deut. xii. 32. But the Lord himself hath made these laws, and established these marches so sure, that no council, no pope, no creature, can either dispense with any of them, or add new ones to them, see Lev. xviii. 3^d, Because these laws are of common, and perpetual right, and therefore cannot be dispensed with. For the breach of them is reckoned up amongst the abominations wherewith the nations about polluted and defiled the land, Lev. xviii. 24, 25, 27.

Quest. IV. "Is it lawful to marry a second wife, after the first is dead?" Yes.

"Is it lawful after divorce to marry another, as if the offending party were dead?"

Yes, Mat. v. 31, 32. Rom. vii. 2, 3. Mat. xix. 9.

Well then, do not the Novatians, the Puritans of old, truly so called, and the Tertulianists
err,

err, who absolutely condemn second marriages?

Yes.

This absurd tenet is confuted from Rom. vii. 2, 3. and from 1 Cor. vii. 39.

Do not likewise the Papists err, who deny, That after divorce, second marriages are permitted to Christians? Yes.

But here by two distinctions they explain their mind.

First, They distinguish between cohabitation, the bed, and the tie.

The first is, the dwelling together of man and woman in one family.

The second is, the right of giving and requiring due benevolence.

The third is that, whereby both are made one, whereby the one cannot but be the other, while they are both living.

They distinguish next, between persons that are believers, and that are unbelievers. If then both parties, or one of them, be unbelievers, they grant that the marriage is valid, both as to cohabitation, to the marriage bed, and to the tie, or bond.

But if both parties be Christians they think that the marriage may be dissolved, as to bedding together, and cohabitation, yet the bond standeth sure, and abideth unlooseable: especially, if the marriage be contracted after baptism; and therefore a second marriage after divorce is unlawful to any of them.

But this is easily confuted.

1st, Because Christ permitted marriage after divorce, Mat. v 31, 32. and xix. 9. Here Christ

T

forbidding

forbidding a man to put away his wife, and to marry another, in exprefs words excepts the case of fornication. Therefore he suffers a man to put away his wife in the case of fornication, and to marry another. *2d*, Because the apostle says, But if the unbelieving depart, let him depart, for a brother or sister is not under bondage in such cases, 1 Cor. vii. 15. Therefore, if a brother or sister, when there is such a wilful and obstinate desertion, be not under bondage, then surely the bond is dissolved: and all remedies being tried in vain, for bringing back the obstinate party, I doubt not, but the innocent party may marry another without blame. If this be, then much more may the innocent person marry another, when a divorce is obtained.

Quest. V. "Is nothing but adultery, or such wilful desertion, as can no way be remedied by the church, or civil magistrate, a sufficient cause of dissolving the bond of marriage?"

Nothing; Mat. xix. 8, 9. 1 Cor. vii. 15. Mat. xix. 6.

Well then, do not the enthusiasts and familists err, who maintain, That it is free for a man, to put away his wife when he pleaseth? Yes.

By what reasons are they confuted?

1st, Because the God of Israel hateth putting away, Mal. iii. 16. *2d*, Because, whosoever putteth away his wife, except in case of fornication, he causeth her to commit adultery, Mat. v. 32. *3d*, Because the apostle says, Art thou bound to a wife, seek not to be loosed, 1 Cor. vii. 27.

Do not likewise the Papists err, who maintain,
That

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That there are other causes of divorce, than adultery and wilful desertion. Yes.

They first tell us, that marriage contracted, and not consummated, may be dissolved, viz. by a monastic vow of a perpetual single life.

They tell us, secondly, that infidelity, and heresy are just causes of divorce. So say the Anabaptists.

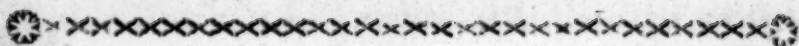
And thirdly, they tell us, that murder committed upon the hope of getting such a match, is a sufficient cause of divorce.

That coldness, perpetual impotency, and such like fancies are causes?

By what reasons are they confuted?

1st, Because Christ says, What God hath joined together, let no man put asunder, Mat. xix. 6. But marriage contracted, and ratified, tho' not consummated, is made by God, therefore it cannot be dissolved by man. Neither ought any man once married, to turn a monk, for a single life is only fit for those that have the gift of continency, for God commands them, that have it not, to marry, 1 Cor. vii. 9. 2^d, Neither can infidelity, or heresy be a ground of divorce, as is clear from 1 Cor. vii. 12, 13.

If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath a husband that believeth not, if he be pleased to dwell with her, let her not leave him.



C H A P. XXV.

Of the Church.

QUESTION I.

“**D**OTH the catholic, or universal church
 “ which is invisible, consist of the whole
 “ number of elect, that have been, are, or shall
 “ be, gathered into one under Christ, the head
 “ thereof?”

Yes; Eph. i. 10, 22, 23. Eph. v. 23, 27. Col.
 i. 18.

Well then, doth not the Popish church err,
 who deny any catholic invisible church, consist-
 ing of the elect only, effectually called: who
 maintain the catholic church to be absolutely
 visible, and as visible a society, as the republic
 of Venice, or the kingdom of France, and that
 it consists no less of reprobates, unbelievers, great
 and manifest sinners, void of all inward and true
 graces, than of the elect effectually called? Yes.

By what reasons are they confuted?

1st, Because we profess to believe, according
 to the creed, that there is a church universal,
 namely, such an one as we have now described;
 but what we believe must be invisible, Heb. xi.
 1. 2^d, Because the internal form of the church
 (namely, her effectual calling by the word and
 Spirit, 1 Pet. ii. 9. is invisible, 2 Tim. ii. 19.

1 Cor,

1 Cor. ii. 11. *3d*, Because the glory of the king's daughter, (that is, of the universal church, as the adversaries themselves confess) is internal, and therefore hidden and invisible, Psal. xlv. 13. *4th*, Because the word tells us that there is a church, even the number of those whom Christ hath loved, for whom he gave himself to the death; whom he hath sanctified, and washed, and cleansed, and redeemed with his own blood, and whom at last he will glorify, Eph. v. 25, 26, 27. *5th*, Because the Scripture tells, that there is a church, which is the mystical body of Christ, (and therefore invisible to the eyes) which by a most mystical, and most marvellous union is conjoined, and united straitly with him, Eph. i. 10, 22, 23. *6th*, Because the church universal, as to its internal form, is a spiritual house, built of lively stones, in Christ, 1 Pet. ii. 5. *7th*, Because the members of the church universal, considered as to their internal state and condition, are united and conjoined together in one body, by one Spirit, and by one faith, 1 Cor. xii. 13. Eph. iv. 4, 5. *8th*, Because the members of the church universal, considered the former way, are the lively members of Christ, which he himself doth cherish, with a lively and quickening nourishment, Eph. v. 29, 30.

Quest. II. "Is the visible church under the New Testament, catholic and universal?"

Yes; 1 Cor. i. 2. and xii. 12, 13. Psal. ii. 8. Rev. xv. 9, 10, 11, 12.

Well then, do not the Independants err, who maintain, There is no visible church, under the

New Testament, except what may meet in one place, and may perform all their holy services in a private church? Yes.

By what reasons are they confuted?

1st, Because in very many places of the New Testament, the word church, (*viz.* visible) is so largely taken, that it cannot be restricted to any particular congregational church, Acts ix. 3. Gal. i. 13. Acts ii. 47. 1 Cor. x. 32. Eph. iii. 10. 1 Cor. xii. 28. 1 Tim. iii. 15. 2^d, Because it hath been foretold in many places of the Old Testament, that the catholic church shall be visible, Psal. xxii. 22, 15, 27, 28. Psal. lxxii. 8, 9, 10, 11. Psal. lxxxvi. 9. Ilsa. ii. 2, 3, 4. Zech. xiv. 9, 14. 3^d, Because the donation, or the gift of the kingdom, that is, of the church universal, made by the Father to the Son is universal, and of all the world, Psal. ii. 8. Psal. lxxii. 2. Ilsa. xlix. 6. Dan. vii. 14. 4th, Because the gospel of the kingdom is universal, and according to the stile of the Scripture, worketh the visible conversion of the whole world, and therefore the church visibly converted, and gathered together, is catholic and universal, Mat. xxvi. 13. Mark xiv. 9. Col. i. 16. 5th, Because the visible charter, which constitutes the church, is universal: and therefore since one charter constitutes one policy or government, all the visible particular churches, which are constitute by that one catholic charter, are one church universal, Mat. xxviii. 19. Eph. iii. 6. 6th, Because if there be officers of church visible universal, there must be a church visible universal itself: but the first is true, since the donation of the ministry, and the giving

giving of it in a gift, is made to the catholic church, 1 Cor. xii. 28. Mat. xxviii, 18, 19. 7th, Because there is a general outward call, and a general outward covenant, into which all Christians enter outwardly, by virtue whereof all of them are knit; and tied altogether, Acts ii, 39. 8th, Because that same individual system, and body of external laws, proceeding from that same authority, in which all particular churches are equally concerned, and by which they are ruled, is universal, 1 Tim. iii. and Tit. iii. 9th, Because that external union of brotherhood, which is amongst all the visible Christians in the world, is catholic and universal, Acts xv. 23. Acts xxiv. 14. Gal. v. 14. 10th, Because the initial visible seal, admittance, and enrollment, are things catholic, and ocumenical. For he that takes up his freedom in a whole corporation or kingdom, is free of the whole, and in every part thereof, and hath right to all the general privileges and immunities thereof. There is a patent for baptism, Go and baptize all nations. And by virtue of the privileges thereof, they that are baptized in any one church, are accounted visible subjects of Christ's kingdom, in all places of the Christian world, Mat. xxviii. 19, 11th, Because all churches are one body Rom. xii. 5. 12th, Because Peter writing to the strangers scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, calleth them all one flock, 1 Pet. v. 2. 13th, Because all the churches of the world are one sheepfold, John x. 16. 14th, Because the visible church is one great house, 2 Tim. ii. 20.

Quest.

Quest. III. " Doth the visible church consist
 " of all those throughout the world that profess
 " the Christian religion, together with their chil-
 " dren ?"

Yes; 1 Cor. i. 2. Psal. ii. 8. 1 Cor. vii. 14.

Well then, do not the Donatists, Anabaptists, and Puritans of old, so truly named, err, who affirm, The visible church to consist of those only that are pious and holy? Yes.

Do not the likewise the Independents err, who think, None ought to be members of the visible church, save those who in the judgment of men, very spiritual and discerning, are esteemed true believers, and saints who have given sufficient proof of their knowledge in the fundamentals of religion, who have reported in order, and given a good account of the experimental work of the conversion, and effectual calling; who have shewed their conversation in the world, to have been without the omission of any known duty, or commission of any known fault, and that for a considerable length of time? Yes.

Do not lastly the Quakers err, who think, The only visible church of God on earth, to be themselves; and all others not of their professions, and practice, to be unregenerate, and wanting the Spirit? Yes.

By what reasons are they confuted?

1st, Because the visible church is compared to a garner, in which there is not only wheat, but chaff mixed with it; to a field, in which tares and darnel are mixed amoug the good corn; to a net, in which both good fishes and bad are taken, Mat. xiii.; to a great house, wherein are not on-
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ly vessels of gold and silver, but of wood and of earth, 2 Tim. ii. 20. *2d*, Because Christ will answer some at the last day, who will say to him, Lord, have not we prophesied in thy name, and and in thy name casten out devils, and have we not eaten and drunken at thy table, I know you not. This evidently shews, that many have been members of the visible church, whom Christ will not own at the last day, Mat. vii. 22, 23. *3d*, From the parable of the ten virgins, five whereof were foolish, five wise, Mat. xxv. 1. *4th*, From the parable of the banquet, whereof one was found at the table without a wedding garment, Mat. xxii. 11. *5th*, Because many are of the visible church, who are not of the invisible church, 1 John ii. 19. *6th*, Because the apostle calls the church of Corinth, the church of Christ, notwithstanding of their gross enormities, 1 Cor. i. 11. 1 Cor. iii. 3. 1 Cor. v. 1. 1 Cor. vi. 7. *7th*, Because Moses did acknowledge, even then those then to be members of the visible church, to whom yet he knew the Lord had not given ears to hear, nor eyes to see, nor a heart to understand, the great and wonderful miracles which he wrought in their sight, Deut. xxix. 10, 11, 12, 13, compared with the verses 2, 3, 4. *8th*, Because John the Baptist did admit many thousands, into the communion of the visible church, without making a narrow search of their true grace and conversion, Mat. iii. *9th*, Because the apostles did instantly, and without the delay of one day, baptize all those that professed the Christian religion, Acts ii. 38, 41. Acts viii. 12. John iii. 26. *10th*, Because the preaching of the gospel, is appointed

pointed by God, as an ordinary mean, no less for the conversion of men and women, than for the advancement of those in grace that are converted, Prov. ix. 3, 4. 2 Cor. v. 18, 19, 20. 2 Tim. ii. 24, 25. *11th*, Because we are forbidden by the apostle, to judge the spiritual state and condition of our neighbour, Rom. xiv. 4. *12th*, Because Christ did acknowledge Judas the thief and traitor, as a member of his visible church, whom yet he foresaw to be the son of perdition, Mat. xxvi. 23. *13th*, Because Christ had a visible church on earth, many hundred years before ever there were such cattle as Quakers in the world. Unless they will alledge that the primitive Christians, and all the saints since the apostles days, have been their predecessors, and claim kin to them, as the Samaritans did to Jacob, who were truly descended of the heathen, who were brought thither out of Assyria, as the Quakers are descended from the enthusiasts in Germany, about 160 years since, as Nicolas Storkins, John Matthias, and John of Leyden, notorious heretics, blasphemers, and bloody murderers.

But how quite different the Quakers are to the primitive Christians, and holy men of God then, and since, will evidently appear hence, that they did not condemn these two great ordinances of the gospel instituted by Christ, viz. baptism and the Lord's supper. They had bishops and deacons to govern and instruct them, who were ordained to their functions by prayer and imposition of hands, whom they did not revile with the ugly names of dumb dogs and hirelings. These primitive

mitive Christians had not in their assemblies women preachers, as the Quakers have, which is downright contrary to Paul's injunctions, 1 Cor. xiv. 35. Neither were silent meetings ever heard of among the primitive Christians. Nor did they ever, out of contempt, call churches, places appointed for the public worship of God, steeple-houses; but resorted to them for performing their devotions, and service to God, as did our blessed Saviour and his apostles, John xviii. 20. Luke iv. 16. Acts iii. 1. Acts xiii. 5.

Do not likewise the Papists and Lutherans err, who will have none members of the visible church that are unbaptized? Yes.

Do not lastly, the Anabaptists err, who will have no infants members of the visible church? Yes.

By what reasons are they confuted?

1st, Because that God commanded infants and little ones should stand before him, and should enter into covenant with him, Deut. xxix. 10, 11. 2^d, Because infants are called the people of God, no less than men and women come to age, Deut. xxix. 11, 12, 13. 3^d, Because the promise of grace belongs to children as well as to the parents, Acts ii. 39. 4th, If children be not members of the visible church, they must be members of the visible kingdom of the devil, for there can be no midst, Eph. ii. 12, 13. And so there shall be no difference between the children of believers, and the children of the Turks and Pagans. 5th, Because infants under the Old Testament had right unto the covenant of grace, Gen. xvii. 7, 12. And children of believers under the New Testament

Testament, have lost no right to that covenant of grace, which children under the Old Testament had; seeing the covenant of grace now under the gospel, is not more strictly and sparingly administered, than long since under the law, Heb. viii. 6. Rom. xi. 12. *6th*, Because infants are commanded to join themselves to God's ordinances, Joel ii. 16. *7th*, Because if Christ, while an infant, was head of the visible church, then infants may be his members. But the first is true, from Isa. ix. 6. therefore the second must be true also. *8th*, Because they whom the false apostles would have to be circumcised, after the manner of Moses, and therefore infants were called disciples, Acts xv. 10.

Quest. IV. "Is there any ordinary possibility
"of salvation out of the visible church?"

No; Acts ii. 47.

Well then, do not the enthusiasts, Quakers, and Libertines err, who affirm, That any man may be a true Christian, and be saved, though he live within no visible church? Yes.

By what reasons are they confuted?

1st, Because the Lord Jehovah, in his visible church (ordinarily) commands the blessing, even life for evermore, Psal. cxxxiii. 3. *2d*, Because the visible church is the mother of all believers, Gal. iv. 26. By Jerusalem which is above, I understand the true Christian church, which seeketh its salvation, not by the first covenant of the law, namely, by the works of the law, but by the second of the gospel, namely, by the merits of Christ embraced by a true faith, which hath its original from heaven, by the powerful calling
of

of the Holy Ghost. *3d*, Because they that are without the visible church are without Christ, Eph. ii. 12. *4th*. Why are men and women joined to the visible church, but that they may be saved? Acts ii. 47. *5th*, Because they that are without the visible church are destitute of the ordinary means of life and salvation, Psal. cxlvii. 19, 20.

Quest. V. "Hath Christ given to this catholic church visible, the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world?" Yes.

Shall there always be a church on earth, to worship God according to his will?

Yes; 1 Cor. xii. 28. Eph. iv. 11, 12, 13. Mat. xxviii. 19, 20. Mat. xvi. 18. Psal. lxxii. 17. Psal. cii. 28. Isa. lix. 21.

Well then, do not the Socinians, Anabaptists, and Libertines err, who affirm, That the visible church may fail, and perish out of the world.

Yes.

Do not likewise the Sceptics, commonly called Seekers, err, who affirm, That the whole universal church which hath been upon the earth, and all religious worship, all external and outward preaching of the word, all administration of sacraments, and the use of all other religious things have perished a little after the apostles times, and are not to this day restored, until Christ from heaven shall send new apostles, with an extraordinary commission, for restoring and raising up again the visible church. And that in the mean time, no man hath right or power to

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dispense

dispense the word, or administer the sacraments, or perform any ecclesiastical duty, and that they who are now called the preachers of the gospel, are not so? Yes.

By what reasons are they confuted?

1st, Because the Lord hath promised that his church shall endure so long as the ordinances of heaven continue, Isa. lxvi. 22. 2^d, Because Christ hath promised that the gates of hell shall not prevail against his church, Mat. xvi. 18. 3^d, Because there is no end to be put to the kingdom of Christ, Luke i. 33. And therefore no end to his church, Isa. ix. 7. 4th, Because glory will be to him in the church by Christ Jesus throughout all ages, world without end, Amen, Eph. iii. 21. 5th, Because Christ who hath given power to his ministers to teach his church, and to administer the sacraments, hath promised to be with them to the end of the world, Mat. xxviii. 19, 20. 6th, Because the Lord hath promised to preserve a people to himself, to the end of the world, which he shall rule and govern by his word and Spirit, Isa. lix. 20, 21. Isa. ix. 6, 7. 7th, Because the Lord hath chosen Zion; he hath desired it for his habitation, where he will rest, and dwell for ever, Psal. cxxxii. 13, 14. 8th, Because Christ hath given some to be pastors and teachers, for perfecting of the saints, till we all come to the unity of the faith, and the knowledge of God, Eph. iv. 14. And he hath appointed a ministry to continue after the apostles days, as is evident from 1 Tim. iii. and Tit. i where the apostle sets down the ordinary qualifications of ministers, and the rules for calling them to the ministry.

ministry. *9th*, Because there is a general rule set down for the government and discipline of Christ's church: which discipline and order is to continue in it, to the end of the world, Mat. xviii. 18. *10th*, Because the Lord commands, that we forsake not the assembling of ourselves together: and hath promised to bless, after a special manner, any that are gathered together in his name, any where; but our assembling for hearing the word of God, is done in the name of Christ, Heb. x. 25. Mat. xviii. 20. Mat. xxviii. 20. *11th*, Because the death of Christ, in the last supper, is to be shewed till he come, 1 Cor. xi. 26. *12th*, Because by the word (even preached, Rom. x. 17.) we are born again, 1 Pet. i. 23. James xi. 18. By baptism we are ingrafted into Christ, Rom. vi. 3, 5. Gal. iii. 27. In the Lord's supper we have communion with Christ, 1 Cor. x. 16. See more to this purpose, chap. xxi. quest. 8.

Quest. VI. "Hath not the catholic church been sometimes more, sometimes less visible?"

Yes; Rom. xi. 3, 4. Rev. xii. 6, 14.

Well then, do not the Papists err, who affirm, That the church hath been, is, and shall be most gloriously visible to all the whole world, far and nigh. Yes.

By what reasons are they confuted?

1st, Because the church of God in the prophet Elijah's time, was brought to that pass, that he thought none remained but himself, 1 Kings xix. 10. Rom. xi. 2, 3, 4. *2d*, Because for a long time Israel was without the true God, and without a teaching priest, and without the law,

2 Chron. xv. 3. *3d*, Because the Lord often complains, that his church and people have forsaken him, have not known him; that the faithful city hath become a harlot, that scarce a man could be found to do justice, and follow truth; all which is inconsistent with that glorious condition of the visible church, which the Papists dream of, Isa. i. 3, 4. Jer. ii. 29. Jer. v. 1. *4th*, Because in the time of the ten persecutions, the visible church was much obscured, and darkened. And after these storms were over, arose the Arians, who did so much trouble the church of Christ, as is clear from history. *5th*, Because two wings were given to the woman, that is, to the church of God, two wings, I say, of a great eagle, that she might fly into the wilderness, to hide herself, Rev. xii. 14. *6th*, Because the apostle Paul did foretel that general defection and apostacy of the visible church, mentioned, 2 Thess. ii. 3. *7th*, Because Christ hath foretold, that before his second coming, he shall scarce find faith on the earth, Luke xviii. 8. *8th*, Because the church of God is always liable to trouble and persecutions, while it sojourneth in this world. But troubles and persecutions do much obscure the brightness and splendor of a visible church, Luke xxi. 17. John xvi. 2. Psal. cxxix. 1, 2, 3.

Quest. VII. "Are the purest churches under heaven subject both to mixture and error?"

Yes; 1 Cor. xiii. 12. Rev. chap. ii. and iii. Rev. xviii. 2. Rom. xi. 18, --- 22.

Well then, do not the Papists err, who affirm, That the church cannot err, neither in matters absolutely necessary, neither in other things which

which it proposes to be done and believed by us?

Yes.

By what reasons are they confuted?

1st, Because the visible church under the Old Testament, oftentimes made defection to idolatry, Exod. xxxii. 8. Judges iii. 7. 2^d, Because as long as we are here, we know but in part, and therefore we are subject and liable to mistakes, 1 Cor. xiii. 9, 12. 3^d, Because the seven churches of Asia, to whom John did write, are accused of mixture and errors, Rev. ii. 4, 5. 4th, Because while Christ was here on earth, the disciples dreamed of a worldly kingdom; and for a time, even after his resurrection they did believe it, Acts i. 6. 5th, Because before the day of Christ be at hand, there shall be a falling away of the visible church, from the true orthodox faith to Antichristianism, which in great part is already come to pass, and more than is to come between this time and his second coming, 2 Thes. ii. 3. Rev. xiii. 3. 6th, Because one of the chief differences between the church militant and the church triumphant is this, that the one can err, but not the other, 1 Cor. xiii. 9, 10, 12. 7th, Because Christ hath foretold, that there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch, if it were possible, they shall deceive the very elect, Mat. xxiv. 24. 8th, Because when the Son of man cometh, he shall scarce find faith on the earth, Luke xviii. 8. 9th, Because the converted Jews erred, in being zealous for the law: thinking that the ceremonial law ought yet to be observed, not understanding that the same was

abolished by Christ, Acts xxi. 20. So did the Galatians err, in admitting circumcision, Gal. i. 6. And the Corinthians, in their abuse of the Lord's supper, 1 Cor. xi. 18.

Quest. VIII. "Is there no other head of the visible church, but the Lord Jesus Christ?"

No.

"Can the pope of Rome, in any sense, be the head thereof?"

No; Col. i. 18. Eph. i. 22.

Well then, do not the popish church err, who maintains, That not only Christ is the universal head of the church, but that there is another visible head under him, who, say they, is the Pope of Rome, Christ's vicar, or deputy under him?

Yes.

By what reasons are they confuted?

1st, Because as not many husbands, but one only, is the head of the wife, so Christ only is head of the church, Eph. v. 23. 2^d, Because the church is espoused to one only, namely, to Jesus Christ, 1 Cor. xi. 3. 3^d, Because the church is the body of Christ only, Eph. i. 22, 23. 4th, Because among all the ecclesiastic orders instituted, and appointed by Christ, we do not read of such a creature, as an universal vicar of Christ, Eph. iv. 11. 5th, Because the church is one body only; (unless it be a monster) but one body cannot have two heads, Rom. xii. 4, 5. 6th, Because Christ only can inspire, or breathe in vigour, sense, motion, or spiritual life into his members, Eph. v. 29, 30. John vi. 48, 50, 51. John xv. 1. 2. 7th, Because there must not be lordship and sovereignty among them, that are under

under Christ their head and Lord, Luke xxii. 25.
1 Pet. v. 2, 3. 8th, If the pope be not so much
as a bishop of a particular church, he cannot be
universal bishop. The first is true, because he
doth not perform the office of a bishop, which is
set down, 1 Tim. iii. 2. Tit. i. 7, 8, 9.

Do not likewise the Erastians and others, as
Arminians err, who make the supreme magistrate
the head of the church?

By what reasons are they confuted?

1st, Because the protestant religion, as it is
contained in the Harmony of Confessions, espe-
cially in the Confession of Faith, recorded in the
first parliament of king James the sixth, lately ra-
tified and confirmed, doth not acknowledge any
supreme head or governor in the church, neither
angel, man, pope, prince, nor potentate, save the
Lord Christ, from whom alone all subordinate
power and authority is derived to the officers of
his own church. 2d, Because if the supreme
magistrate be a church officer, he must derive his
power from Christ, and must be a spiritual and
ecclesiastic head and governor, and not a civil
only. And if such, then Christ hath devolved
his own place and office upon him, which is with-
out Scripture proof. 3d, Because if the supreme
magistrate be head of the church, he must have
a right to this title, either by human law, or by a
divine warrant. Laws of a nation cannot make
him head of the church, because such laws can-
not make him an ecclesiastical and spiritual offi-
cer. There is no divine warrant or commission
from Christ, as is clear from Mat. xviii. 17.
From the epistle to Timothy and Titus. From
Eph.

Eph. iv. 11. Rom. xii. 7, 8. and from 1 Cor. xi. 28.

Quest. IX. "Is the pope that antichrist, that
"man of sin, and son of perdition, that exalteth
"himself in the church of God against Christ,
"and all that is called God?"

Yes; 2 Thes. ii. 3, 4, 8, 9. Rev. xiii. 6. Mat. xxiii. 8, 9, 10.

Though this be denied by the church of Rome, yet the true description of Antichrist agrees to him.

1st, Because he is not one single man, but an order and race of men, succeeding to one another, in that same state and office; which you will see, by comparing 1 John iv. 3. 1 Thes. ii. 7, 8. together. 2^d, His coming in after the manner of Satan, 2 Thes. ii. 9. 3^d, As to his name, he calls himself a Christian, but in very truth, an adversary to Christ; and by consequence, one that denies Jesus to be the Christ, Rev. xvii. 14. Rev. xix. 19. 2 Thes. ii. 8. 1 John ii. 23. 4th, He sitteth in the temple of God as God, 2 Thes. ii. 4. 5th, He ruleth in the great city, and exercises dominion over the kings of the earth. 6th, He deceiveth them that dwell on the earth, with lying wonders and miracles; 2 Thes. ii. 9. Rev. xiii. 14, 15. 7th, He causeth all sorts of persons to receive his mark on their right hand, or on their forehead, Rev. xiii. 16, 17. 8th, To him agrees what Paul says; And now ye know what withholdeth (namely the Roman emperor) that he might be revealed in his time, 2 Thes. iii. 6, 7.



C H A P. XXVI.

Of the Communion of Saints.

QUESTION I.

“ **A**R'E the saints bound by profession, to
 “ maintain an holy fellowship, and commu-
 “ nion in the worship of God, in performing
 “ such other spiritual duties, as tend to their mu-
 “ tual edification ?”

Yes ; Heb. x. 24, 25. Acts ii. 42, 46, Isa. ii.
 3. 1 Cor. xi. 20.

Well then, do not the Donatists of old, and
 Separatists now err, who maintain, That hypo-
 crites and wicked men, do pollute and defile the
 worship of God, not only to themselves, but al-
 so to others that worship with them ; and that
 therefore we must separate from communion in
 the worship of God, because of them ? Yes.

By what reasons are they confuted ?

1st, Because the church of the Jews in Christ's
 time was very corrupt, Mat. xv. 7. Mark vi. 7,
 8. And yet both by his practice, and his com-
 mand, he would not have his hearers to separate
 from it. For he both observed the feasts, and
 preached in their synagogues, John viii. 1. Luke
 iv. 15. John x. 22. And he commands his hear-
 ers to observe what the scribes and Pharisees
 bade them do, Mat. xxiii. 23. 3. 2^d, Because
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the apostle is so far from commanding separation from the church of Corinth, that he praises their meetings, (1 Cor. v. 4. 1 Cor. xi. 20. 1 Cor. xiv. 23.) notwithstanding of the many gross scandals which were among them, 1 Cor. i. 11, 12, 13. 1 Cor. v. 1, 2. and 1 Cor. xv. 12, 13. *3d*, Because the apostle calls the Galatians, The church of Christ, brethren, and the children of God, who were yet, in some measure, removed from God to another gospel. Nay, says Paul, O foolish (or senseless) Galatians, who hath bewitched you, (that is, so blinded the eyes of your understanding, that ye cannot see the right truth, as the jugglers bewitch the outward eyes, that men think they see that which they see not) that ye should not obey the truth, Gal. iii. 1. And yet since it was a constitute true church, it was his judgment, there should be no separation from it, notwithstanding of all the foresaid faults. *4th*, Because the church of Ephesus was a true church, though they made defection from their first love. So was the church of Pergamus, though there were in it, who held the doctrine of Balaam. So was the church of Thyatira, notwithstanding that they suffered Jezebel, that called herself a prophetess, and taught the servants of Christ to commit fornication, and to eat things sacrificed to idols. *5th*, If we must separate from the communion of the church in things lawful, for the faults of others, or for the faults of ministers, and if their sins pollute the worship of God to others, then we must not keep communion with any church, seeing there can hardly be a church where there are not some hidden hypocrites; nay, where

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where there are not some, who are known to be such by the minister. Yet such are not to be excluded, as Christ himself teaches, Mat. xiii. 24, to 31. See verses 47 and 48 of the same chap. 6th, If the worship be polluted to some for the faults of others, with whom they worship, then must the word and sacraments have their efficacy and worth from the persons that worship, and from the dispensers of them, which is absurd. 7th, Because wicked and evil men, do not pollute the worship to others, but to themselves only, as it appears from the man that wanted the wedding-garment, Mat. xxii. 11. And from those who did eat and drink unworthily at the Lord's table. Such do not eat and drink damnation to others, but to themselves, 1 Cor. xi. 27, 29.

Quest. II. "Doth this communion which the saints have with Christ, make them in any wise partakers of the substance of his Godhead, or equal with him in any respect?" No.

"Is there a mixture of the divine essence, with the substance of all the creatures, because the divine essence is infinite, and every where present?" No.

"Doth every regenerate man that is united with God, by virtue of this union, become God the maker of heaven and earth?" No.

"Are all the acts of a man's will, and all his actions, even his most cursed and wicked actions, wholly divine, which to resist and contradict is rebellion against God?"

No; John i. 14. Col. i. 18, 18.

Well then, do not the Familists err, who teach,
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the apostle is so far from commanding separation from the church of Corinth, that he praises their meetings, (1 Cor. v. 4. 1 Cor. xi. 20. 1 Cor. xiv. 23.) notwithstanding of the many gross scandals which were among them, 1 Cor. i. 11, 12, 13. 1 Cor. v. 1, 2. and 1 Cor. xv. 12, 13. *3d*, Because the apostle calls the Galatians, The church of Christ, brethren, and the children of God, who were yet, in some measure, removed from God to another gospel. Nay, says Paul, O foolish (or senseless) Galatians, who hath bewitched you, (that is, so blinded the eyes of your understanding, that ye cannot see the right truth, as the jugglers bewitch the outward eyes, that men think they see that which they see not) that ye should not obey the truth, Gal. iii. 1. And yet since it was a constitute true church, it was his judgment, there should be no separation from it, notwithstanding of all the foresaid faults. *4th*, Because the church of Ephesus was a true church, though they made defection from their first love. So was the church of Pergamus, though there were in it, who held the doctrine of Balaam. So was the church of Thyatira, notwithstanding that they suffered Jezebel, that called herself a prophetess, and taught the servants of Christ to commit fornication, and to eat things sacrificed to idols. *5th*, If we must separate from the communion of the church in things lawful, for the faults of others, or for the faults of ministers, and if their sins pollute the worship of God to others, then we must not keep communion with any church, seeing there can hardly be a church where there are not some hidden hypocrites; nay, where

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where there are not some, who are known to be such by the minister. Yet such are not to be excluded, as Christ himself teaches, Mat. xiii. 24, to 31. See verses 47 and 48 of the same chap. 6th, If the worship be polluted to some for the faults of others, with whom they worship, then must the word and sacraments have their efficacy and worth from the persons that worship, and from the dispensers of them, which is absurd. 7th, Because wicked and evil men, do not pollute the worship to others, but to themselves only, as it appears from the man that wanted the wedding-garment, Mat. xxii. 11. And from those who did eat and drink unworthily at the Lord's table. Such do not eat and drink damnation to others, but to themselves, 1 Cor. xi. 27, 29.

Quest. II. "Doth this communion which the saints have with Christ, make them in any wise partakers of the substance of his Godhead, or equal with him in any respect?" No.

"Is there a mixture of the divine essence, with the substance of all the creatures, because the divine essence is infinite, and every where present?" No.

"Doth every regenerate man that is united with God, by virtue of this union, become God the maker of heaven and earth?" No.

"Are all the acts of a man's will, and all his actions, even his most cursed and wicked actions, wholly divine, which to resist and contradict is rebellion against God?"

No; John i. 14. Col. i. 18, 18.

Well then, do not the Familists err, who teach,
That

That the saints are made God and Christ, by an essential and corporeal union with them? Yes.

Do not likewise the Manicheans err, who blasphemously taught, That the divine essence, was mingled with soul and body of every man, and that therefore all his actions were wholly divine? Yes.

By what reasons are they confuted?

1st, Because the personal union is given to none but to Christ only, John i. 14. The word was made flesh, that is, a true man, like unto us in all things, yet without sin. 2^d, Because in him dwelleth all the fulness of the Godhead bodily. Namely, by an essential inhabitation of the Son of God in the human nature, by the uniting of his divine nature with the human in the unity of his Person. Bodily, that is, personally, essentially, and truly. 3^d, Because the union of the saints with Christ is by faith, not indeed by a personal union, Eph. iii. 17. 4th, Because there is no man that sinneth not, 1 John i. 8, 10. 5th, Because God's essence is most simple and single, and infinitely above and beyond all creatures Exod. iii. 14. 6th, Because holy, holy, holy,, is the Lord God of hosts, Isa. vi. 3. 7th, Because Solomon in his prayer, says, behold the heaven of heavens cannot contain thee, how much less this house which I have built to thy name, 1 Kings viii. 27. 8th, Because the prophet Isaiah says, Behold the nations are as the drop of a bucket, and are as the smallest dust of the balance esteemed, Isa. xl. 15. 9th, Because the Manichean error, is the outmost stretch of Satan's invention, beyond which he is not able

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to go. They deserve not confutation, but to be looked upon as devils incarnate.

Quest. III. "Doth not the communion of saints, which they have one with another, take away or infringe the title or property, which each man hath in his own goods and possessions?"

No; Acts v. 4. Exod. xxv. 14. Eph. v. 28.

Well then, do not the Anabaptists err, who affirm, That the goods and possessions of the saints ought to be in common? Yes.

By what reasons are they confuted?

1st, Because in the time of the primitive church, no man was obliged out of necessity to deliver his goods. Neither did believers lose their right and property which they had to them, Acts v. 4. 2^d, Because the eighth command, which is of perpetual use to all men, supposeth a distinction and propriety of goods. For if all goods were common, it were impossible to steal. 3^d, Because there should be no giving of alms, there should be no hospitality, which is contrary to the apostle, Eph. iv. 28. Heb. xiii. 2.

CHAP. XXVII.

Of the Sacraments.

QUESTION I.

“ ARE the sacraments holy signs and seals of
“ the covenant of grace, immediately insti-
“ tuted by God, to represent Christ, and his be-
“ nefits and to confirm our interest in him ?”

Yes.

“ Do the sacraments put a visible difference be-
“ tween those that belong unto the church, and
“ the rest of the world ?” Yes.

“ Do the sacraments solemnly engage men and
“ women to the service of God in Christ, accord-
“ ing to his word ?”

Yes; Rom. iv. 11. Gen. xvii. 7, 10. Mat.
xxviii. 19. 1 Cor. xi. 23. 1 Cor. x. 16. 1 Cor. xi.
25, 26. Gal. iii. 7. Rom. xv. 8. Exod. xii. 48.
Gen. xxxiv. 14. Rom. vi. 3, 4. and 1 Cor. x.
16, 21.

Well then, do not the Socinians err, with the
Anabaptists, who maintain, That the sacraments
are not seals of the covenant of grace, instituted
by God, to represent Christ and his benefits; but
only bare tokens and tests of our Christian pro-
fession? Yes.

By what reasons are they confuted?

1st, Because circumcision is expressly called a
sign

sign or seal of the righteousness of faith, Rom. iv. 11. Now, if circumcision was a seal and sign, why ought not baptism, and the Lord's supper to be signs and seals also? *2d*, Because the names and properties of the things signified are given to the sacramental signs. Thus circumcision is called the covenant, Gen. xvii. 10. The bread is called the body of Christ, Mat. xxvi. 26. And baptism is called the washing of regeneration, Tit. iii. 5. For no other reasons, but because they represent and confirm things spiritual to believers. *3d*, Because the cup of blessing in the sacrament, is the communion of the blood of Christ; the bread is the communion of the body of Christ, 1 Cor. x. 16. *4th*, Because the sacraments bring into our memories Christ and his benefits; and therefore, as it were, they set him before our eyes, and so increase and confirm our faith, 1 Cor. xi. 24, 25.

Quest. II. "Is the grace, which is exhibited in or by the sacraments rightly used, conferred by any power in them?"

No; Rom. ii. 28, 29. 1 Pet. iii. 21.

Well then, do not the Papists and Lutherans err, who maintain, That the sacraments of themselves are true, immediate, and effectual causes of our justification, and give life? Yes.

By what reasons are they confuted?

1st, Because the holy Scripture attributes our justification to faith only, as an instrumental cause and to no other thing, Rom. i. 17. Rom. iii. 28. Gal. ii. 16. And therefore the sacraments cannot be the efficient causes of our justification and life. *2d*, Because the Scripture makes an express dis-

ference between the work of a man dispensing the sacraments, and the work of the Holy Ghost, Mat. iii. 11. *3d*, Because signs and seals of grace cannot confer and effectuate grace; but the sacraments are but signs and seals of grace: Because to signify, and to have virtue, and power to do, differ in nature and in kind. *4th*, Because many are partakers of the sacraments, who are not yet partakers of the grace of God, as Simon Magus, Acts viii. 13. Ananias and Sapphira, Acts v. 4, 9. And how many thousands do eat and drink unworthily, drinking and eating damnation to themselves, 1 Cor. xi. 29. *5th*, Because many have been justified before they did partake of a sacrament, as Abraham, Rom. iv. 11. And Cornelius with his fellows, Acts x. 46.

Quest. III. "Doth the efficacy of a sacrament
"depend upon the piety or intention of him that
"doth administer it?"

No; Mat. iii. 11. 1 Cor. xii. 13.

Well then, do not the Donatists and Anabaptists err, who maintain, That the sacraments dispensed by a wicked and graceless minister are of no virtue or efficacy? Yes.

Do not also others now a days err, who are not far from the same opinion? Yes.

Do not lastly the Papists err, who maintain, That to the perfection of a sacrament, the actual intention of the minister, at least his virtual intention of doing that, which the church doth, is necessary? Yes.

By what reasons are they confuted?

1st, Because Judas, who was a thief and a traitor,

traitor, did according to the command of Christ, baptise as well as the rest ; yet Christ never called in question his baptism. *2d*, Because the efficacy of the word doth not depend upon the piety, goodness, worthiness, or good intention of the instrument, Phil. i. 16. Therefore neither doth the efficacy of a sacrament depend upon the intention of him that doth administer it. *3d*, If the efficacy of baptism depend upon the good intention of the minister, then no Christian could be sure that he is baptized, seeing no man can be sure of, or know the minister's intention. *4th*, Because the operation and efficacy of the sacraments, depend upon the operation of the Holy Ghost, and the word of institution, Mat. iii. 11. 1 Cor. xii. 13. *5th*, Because the Papists themselves (which is *argumentum ad hominem*) cannot be sure that the bread in the eucharist is transubstantiate into the body of Christ. And therefore in their adoration, and falling down to the host, they commit most damnable idolatry in worshipping that which is neither God, nor any divine thing. I say, they cannot be sure, because the priest's intention may be deficient, while he is consecrating the bread.

Quest. IV. " Are there only two sacraments ordained by Christ in the gospel ?"

I answer, Two only ; namely, baptism and the Lord's supper. Mat. xxviii. 19. 1 Cor. xi. 20, 23.

Well then, do not the Romanists err, who make seven sacraments, by adding to baptism and the Lord's supper, confirmation, penance,

extreme unction, ordination, and matrimony?

Yes.

By what reasons are they confuted?

1st, Because no other sacraments, save baptism and the Lord's supper, are instituted by Christ in all the holy Scripture. 2^d, Because the description and definition of a sacrament, as you will find it in the first question, doth agree only to baptism and the Lord's supper. 3^d, Because Christ was a copartner, and the sharer of baptism and the Lord's supper, which in his own person, he did sanctify, and by them did testify and profess his communion with his people of the New Testament, but never was a sharer of any of these five bastard sacraments.

Quest. V. "May baptism and the Lord's supper be dispensed by any but a minister of the world, lawfully ordained?"

No; Mat. xxviii. 19. 1 Cor. xi. 20, 23. 1 Cor. iv. 1. Heb. v. 4.

Well then, do not the Anabaptists err, who maintain, That the sacraments may be dispensed and administered by any believer? Yes.

Do not likewise the Papists and Lutherans err, who maintain, That it is lawful for laics, or women, to administer the sacrament of baptism, in case of necessity? Yes.

By what reasons are they confuted?

1st, Because Christ gave the power of dispensing the sacraments to them only, to whom he gave the power of preaching, Mat. xxviii. 19. but the power of preaching is not given to all men, Heb. v. 4. 2^d, Because all that ever did
dispense

dispense the sacraments of baptism in the New Testament, were either called ordinarily, or extraordinarily; as is evident from the examples of John the Baptist and disciples of Christ. From the example of Peter, Acts ii. 41. From the example of Philip, Acts viii. 38. From the example of Ananias, Acts ix. 18. From the example of Paul and Silas, Acts xvi. 15, 33. *3d*, Because it is unlawful for any man to affix the kings seal to a charter, or letters-patent, unless he be a person authorized, and deputed by the king for that use. But the sacraments are seals of the covenant between God and his people, Rom. iv. 11. *4th*, Because women are not permitted to speak publicly in the church; therefore they have no power to dispense the sacrament of baptism, 1 Cor. xiv. 34. 1 Tim. ii. 12. *5th*, Because the adversaries grant that it is unlawful to women or laics, to administer the Lord's supper, therefore it is as unlawful for them to administer baptism. No just cause or reason of disparity can be given. *6th*, Because the benefit of regeneration is not tied, as the adversaries may dream, to the outward baptism, as is clear and evident from the conversion of the thief on the cross, and from 1 Pet. iii. 21. Therefore, there is no such necessity of baptism, as the Papists and Lutherans do fancy.

Quest. VI. "Are the sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, the same for substance with those of the New?"

Yes; 1 Cor. x. 1, 2, 3, 4.

Well then, do not the Papists and Lutherans err,

err, who maintain, That the difference between the sacraments of the Old Testament, and the New, consists in this, that those did delineate and shadow forth grace, these contain, offer, and confer grace? Yes.

By what reasons are they confuted?

1st, Because the apostle, 1 Cor. x. 1, 2, 3. expressly says, That the cloud, and the passing through the Red sea, did signify these things to the Jews, which baptism signify to us. And that the manna, and the water from the rock, did signify the same thing to them, which the Lord's supper signifies to us. 2^d, Because the sacraments of the Old and New Testament, did obsignate and seal up the same righteousness of faith, Rom. iv. 11. 3^d, Because the Scripture applieth to believers, under the Old Testament, the sacraments of the New, 1 Cor. x. 1, 2, 3. And on the other hand, the Scripture applieth the sacraments of the New Testament, to believers under the Old, which is not done by reason of the sign, for the signs are diverse and different, therefore it must be done by reason of the thing signified; and by consequence the sacraments of the Old Testament must agree in the thing signified with the sacraments of the New. 4th, Because the sacraments of both Testaments agree in the word of promise, Gen. xvii. 7. Acts ii. 38, 39. Rom. iv. 11, 12, 13. Gal. iii, 29.

C H A P. XXVIII.

Of Baptism.

QUESTION I.

“ **I**S the sacrament of baptism with water, by
 “ **I** Christ’s appointment, to be continued in his
 “ church to the end of the world ?”

Yes ; Mat. xxvii. 19, 20.

Well then, do not the Quakers err, who maintain, That baptism with water is not an ordinance of divine institution, and that there is no gospel precept for it ? Yes.

By what reasons are they confuted ?

1st, Because Christ taking his farewell of his disciples, gave them this commission, Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost. According to the original word, make all nations disciples, (by your doctrine) baptizing them in the name of, &c. All which words are spoken by his own breath. When it is clear, that the same very persons that were commanded to make all nations disciples, by their doctrine, were commanded to baptize them. But it was not in their power to administer the inward baptism, that is, to baptize with the Holy Ghost, and with fire. Men may well administer the water, or external sign, but it is Christ that bestows the inward grace,
 and

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 and

and thing signified ; as is clear from Mat. iii. 11. where John the Baptist says, I indeed baptize you with water unto repentance, but he that cometh after me, shall baptize you with the Holy Ghost, and with fire. If any man had received this power of baptism with the Holy Ghost, then surely John would have received it, whom Jesus so highly commends, as that there was not a greater than he born of woman, Mat. xi. 11. And though our Saviour subjoins, he that is least in the kingdom of heaven, is greater than he, yet this will not infer, that any among the teachers of the gospel, had the power of baptizing with the Holy Ghost, which he had not, but only, that they did shew Christ more clearly, as having most perfectly accomplished whatsoever was requisite to our salvation ; and did publish this, not only to the Jews, but also to the Gentiles. And so Christ as the master employed only the disciples, as his servants, to dispense and act ministerially in his service, reserving the blessing of their employments to himself. Now, baptizing with the Holy Ghost, is the greatest blessing of the gospel, and so cannot flow but from Christ himself. 2d, Because the disciples of Christ acted only ministerially under him in working of miracles, therefore they could not administer baptism, with the Holy Ghost, seeing this is a greater power than the other. The curing of the soul is a far greater work, than to cure miraculously the body. The work of conversion and regeneration, is a work beyond the creating of heaven and earth. There was only here the introducing of a new form, but no contrary form,
or

or quality to be expelled. But in this, the heart of stone must not only be taken away, but a heart of flesh must be given. That they acted only ministerially under Christ, is evident from what Peter says, Ye men of Israel, why look ye so earnestly on us, as though by our own power and godliness we had made this man to walk, Acts iii. 12. And the same Peter says, Eneas, Jesus Christ maketh thee whole, Acts ix. 34. See Mark xvi. 17. 1 Cor. xii. 10. *3d*, Because if this commission empowered the apostles to baptize only with the Holy Ghost, and not with water; then they in the exercise of this commission, would only have baptized men and women with the Holy Ghost, and not with water; but the contrary is manifest, Acts ii. 38. where Peter makes a distinction between being baptized in the name of Jesus Christ, and receiving the gift of the Holy Ghost; namely, the gifts and graces of the Holy Spirit, which are common to all believers, and necessary to salvation. *4th*, Because if baptism with the Holy Ghost be here meant, then all whom the apostles did baptize, were baptized with the Holy Ghost, which is false; for Ananias and Sapphira could not have been hypocrites if they had been baptized with the Holy Ghost. And Simon was baptised, and yet not with the Holy Ghost, as appears by Peter's answer to him, ver. 21, 22. of the fifth chapter. *5th*, Because if Christ's commission carry not a warrant for baptizing with water, whence then had the apostles a warrant for baptizing with water? either they must produce and let us see another commission for it, or else they must acknowledge

ledge that the apostle did warrantably baptize with water. But another commission the Quakers cannot shew us from Scripture.

Quest. II. "Is dipping of the person to be baptized into water necessary?" No.

"Is baptism rightly administered by pouring, or sprinkling water upon the person?"

Yes; Acts ii. 41. & Acts xvi. 33.

Well then, do not the Anabaptists err, who maintain, dipping to be an absolute and necessary ceremony in baptism? Yes.

By what reasons are they confuted?

1st, Because the Greek word in the original signifies, as well to pour and sprinkle water, as it signifies to dip, Mark vii. 4. where it is said, And when they come from the market, unless they wash, or be baptized, they eat not. 2^d, Because we read of three thousand baptized in one day, in the streets of Jerusalem, by twelve apostles at the most, where there was no river to dip them into, Acts ii. 41. And was not Jerusalem, and all Judea, and the region round about Jordan, baptized by John the Baptist himself alone, which could not be done to all and every one by dipping, Mat. iii. 5, 6. 3^d, Were not many baptized in private houses, as we read in the history of the Acts, chap. x. 47. and xviii. 8. with ix. 17. and xvi. 33. 4th, Because dipping of infants into water in these cold countries, would be hurtful and dangerous to them. But God will rather have mercy than sacrifice, Mat. ix. 13.

Quest. III. "Are the infants of one, or both believing parents to be baptized?"

Yes;

Yes; Gen. xvii. 7, 9. Gen. iii. 9, 14. Col. ii. 11, 12. Acts ii. 38, 39. Rom. iv. 11. 12.

Well then, do not the Anabaptists err, who maintain, That no infants, though born of believing parents, ought to be baptized? Yes.

By what reasons are they confuted?

1st, Because to covenanted ones (of which number the infants of believers are no less than their parents, Acts ii. 38, 39, Acts iii. 25. Rom. xi. 16. Gen. xvii. 7, 22.) that seal of the covenant, of which they are capable, is not to be denied, Gen. xvii. 7, 10, 11. 2^d, Because the outward sacrament of water cannot be denied to such as have received the Spirit of Christ, and to whom the promises of the New covenant sealed up in baptism do belong, Acts x. 47. Acts xi. 15, 16, 17. But to some infants of believers, as well as to others come to age, the Spirit of Christ hath been given, Jer. i. 5. Luke i. 15. Mat. xix. 14. Mark x. 13, 14. And to them do the promises belong, Acts ii. 39. 3^d, Because the infants of believers are members of the church, which is sanctified and cleansed with the washing of water by the word, Eph. v. 25, 26. Joel ii. 16. Ezek. xvi. 20, 21. 1 Cor. vii. 14. 4th, Because infants no less than others come to age, were baptized in the cloud and in the sea, 1 Cor. x. 2. 5th, Because Christ commanded that all nations should be baptized, a great part whereof were infants, Gen. xii. 18. Mat. xxviii. 19. 6th, Because Christ commanded baptism to be administred to disciples, (infants are also here to be taken in, Acts xv. 10.) Mat. xxviii. 19. The word in the original is *mathetensate*, teach, instruct, or make disciples all nations, or make dis-

ciples among all nations, baptizing them. The signification of this Greek word may be gathered from John iv. 1. where it is said, that the Pharisees had heard that Jesus made disciples. So that *matheteueian* and *mathetas poien*, are both one thing. 7th, Because the children of believers were, by a divine right, circumcised under the Old Testament: therefore the children of believers under the New Testament ought to be baptized, because the one hath succeeded the other. That baptism succeeds to circumcision is evident, first, because they both seal up the very same thing. Next, as circumcision was the initiating seal under the Old Testament, so is baptism under the New; and because the apostles did administer it so early to the disciples at the first appearing of their new birth, and interest in the covenant. Moreover, because by baptism we are said to put on Christ, Gal. iii. 27. That they both seal up the same thing, is evident by comparing Rom. iv. 11. with Mark i. 4. Acts ii. 28. where circumcision is declared to be a seal of the righteousness of faith, and baptism is held forth to be a pledge of the remission of sins, as also may be seen, Rom. iv. 6, 7, 8. see Col. ii. 11, 12. Where the apostle teaches that our being buried with Christ in baptism is our circumcision in Christ; which shews that baptism hath succeeded to us in the room of circumcision. 8th, Because the apostle says, that the ~~sons~~ ^{saints} but of one believing parent are holy, 1 Cor. vii. 14. that is, are comprehended in the outward covenant of God, and have access to signs and seals of God's grace, as well as they are that are born of both believing parents.

Quest.

Quest. IV. "Are grace and salvation so inseparably annexed unto baptism, as that no person can be regenerated, or saved, without it?"

No.

"Are all that are baptised undoubtedly regenerated?" No; Acts viii. 13, 23.

Well then, do not the Papists and Lutherans err, who maintain, That baptism is simply necessary to salvation, and that all, and those only who are baptised, are most surely regenerated in that same very moment of time wherein baptism is administred? Yes.

By what reasons are they confuted?

1st, Because the thief upon the cross, and others were saved, that were never baptized, Luke xxiii. 43. 2^d, Because persons unbaptized have had saving faith, Acts x. 22, 44. 3^d, Because infants are predestinated unto life, though they die in their mothers belly, yet they cannot perish, Matth. xviii. 14. 4th, Because some children before their baptism have been beloved of God, whose love is unchangeable, Rom. ix. 11, 13. Others have been regenerated by the Holy Ghost, Luke i. 15. and some have been also comprehended within the covenant of grace, Acts ii. 39. 5th, Because that baptism without faith, and the inward operation of the Holy Spirit, hath no efficacy to salvation, Mark xvi. 16. 1 Pet. iii. 21. 6th, Because the baptism of the Spirit, at one time goes before, at another time follows baptism with water, Acts x. 37. Mat. iii. 11. 7th, Because very many that are baptized within the visible church are damned, Mat. vii. 13, 14. 8th, Because in those that are come to

age, faith and repentance are pre-required to baptism, and therefore before they be baptized, they have the beginning of regeneration, Acts ii. 38. *9th*, Because not all that are baptized are elected, Mat. xx. 16. But all that are elected by God, are in time regenerated, 1 Pet. i. 2. *10th*, Because the Holy Ghost is a most free agent, and worker; and therefore his operation, whence the efficacy of baptism depends, whereby we are regenerated, is not tied to any one moment of time, John iii. 8. *11th*, Because baptism is not a converting, but a confirming ordinance, even as the Lord's supper is.

The Papists do otherwise contradict the second part, in affirming, That the virtue and efficacy of baptism (as to the abolishing and sealing up the remission of more grievous sins and failings, which they call moral) doth not extend itself to the time to come, but to the time past; so that if the person baptized, fall into some deadly and dangerous sin, which wounds the conscience, there is need of another sacrament, viz. penance, whereby the remission of that mortal sin, as they call it, is sealed up unto him.

By what reasons are they confuted?

1st, Because the sacrament of baptism, after the administration thereof, doth not cease to be a sacrament of the blood of Christ, which purgeth us from all our sins, Mark i. 4. 1 John i. 7. *2d*, Because justification by faith (which is sealed up to us by baptism, Rom. iv. 11. Col. ii. 11, 12.) is for all sins committed before and after baptism, Acts xiii. 36. *3d*, Because our Saviour says, He that believeth and is baptised shall be

be saved, Mark xvi. 16. *4th*, Because not only the beginning of our salvation is referred to baptism, but also salvation itself, and eternal life, 1 Pet. iii. 21. *5th*, Because the Scripture bringeth arguments from the use and remembrance of baptism, by which we that have been baptized, are stirred up to holiness and newness of life, and to put off the old man, and consequently, all those sins which the adversaries call mortal, Rom. iii. 2, 3. Gal. iii. 27. Col. ii. 11, 12.

Quest. V. "Is the sacrament of baptism but once to be administred to any person?"

Once only; Gal. iii. 27. Tit. iii. 5.

Well then, do not the Marcionites err, who maintain, That men after grosser failings ought to be re-baptized? Yes.

Do not likewise the Hemerobaptists err, who maintain, That men according to their faults every day, ought every day to be baptized?

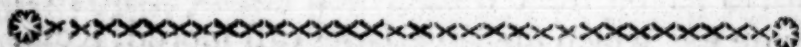
Yes.

Do not lastly, the Anabaptists err, who maintain, That children baptized, ought to be rebaptized when they come to age? Yes.

By what reasons are they confuted?

1st, Because baptism is a sacrament of admission into the visible church, and of regeneration, (which is one only, 1 John iii. 9.) 1 Cor. xii. 13. Tit. iii. 5. Eph. v. 26. *2d*, Because there is a command for repeating, and frequent using the Lord's supper, 1 Cor. xxi. 25, 26. But no precept or command for repeating baptism. *3d*, Because circumcision (to which succeeded baptism) was never repeated, as the passover was. *4th*, Because baptism is a seal of adoption, Gal. iii. 26.

27. But whom God loveth, and hath once adopted, those he never casteth off afterwards, Rom. ii. 29. *5th*, Because the apostle says, there is but one baptism, Eph. iv. 5. namely, not only in number, but also in the administration upon us all, Rom. vi. 3, 4.



CHAP. XXIX.

Of the Lord's Supper.

QUESTION I.

“ **I**S the sacrament of Christ's body and blood,
 “ called the Lord's supper, an ordinance of
 “ God, to be observed in the church, unto the
 “ end of the world?”

Yes; 1 Cor. xi. 23, 24, 25, 26. 1 Cor. x. 16, 17, 18, 21. Mat. xxvi. Luke xxii.

Well then, do not the Quakers err, who maintain, The sacrament of the Lord's supper to be no gospel-ordinance, and that there is no gospel-precept, for the administration thereof until his second coming? Yes.

They look upon this ordinance, as a type only and figure, or shadow of Christ's body and blood, which was commanded for that time, and for some time to come, but not unto his second coming. Thus they abandon that most precious ordinance of taking and eating the bread and drinking the wine, as they do baptism with water,

ter, and all other ordinances, to the introducing of black atheism into the world. They pervert the true meaning of the Scriptures, for the defence of their damnable tenets, as by this one instance, Till he come, which is meant, say they, not of his second coming at the last day, but of his coming to dwell in his disciples and apostles; as if Christ had not been in them, both before and after his ascension; even as they deny baptism in Christ's commission, Mat. xxviii. 19. to his disciples, to be meant of baptism with water, because water is not express'd; they deny either wilfully, as their ring-leaders do, or ignorantly, or by delusion from the devil, as the most part do, the most sure and evident truths in Scripture, prattling and gaggling in their discourse, sense and nonsense, being oftner out of purpose, than in purpose, skipping from one subject to another, to save themselves from the strength of reason, like subtle foxes, which when they are beaten from one hole, fly into another. But while they are obstinate, and pertinacious in maintaining lies and untruths, they ought to be confuted, as the man was that denied snow to be white. For it is not so much blindness of mind, or a weakness of judgment, as many well meaning people are misled by, as a wilful obstinate resisting of the truth, as the perverse Jews did, or as Jannes and Jambres withstood Moses. They that are against commanded gospel-ordinances, and the ministers of Christ, whom they look upon as the priests of Baal, would, if they durst, shake off the very Scripture, and word of God. And it is more than probable, that if they could shun the odium
of

of open blasphemy, and the hazard of standing laws against blasphemers, the most part of them would disown the scriptures as many of them have done. For what kindness or respect can they have for the Scriptures, but such as men carry to topicks or common places, whence they draw argument, to impugn others, or defend themselves with. For they do not look upon the word as their rule, seeing, as they dream, they have a light within them, beyond that more sure word of prophecy, which the apostle Peter prefers to a voice from heaven. Nay, they have so little veneration for the Scriptures, that they will not suffer them to be called the word of God, contrary to many express places of the Scripture, as John x. 35. 2 Chron. xxxvi. 22. Psal. cxix. 172. Mark vii. 9, 10, 13. 1 Kings xvi. 12. 2 Kings ix. 36. Ezra i. 1. 2 Kings xxiii. 16. Isa. xxviii. 13. Eph. vi. 17. Isa. xxxvii. 22.

Quest II. "Is Christ offered up to his Father
"in this sacrament?" No.

"Is there any real sacrifice made at all, for
"remission of sins of the quick or dead?"

No; Heb. ix. 22, 24, 26, 28.

Well then, do not the Papists err, who maintain, That in this sacrament there is performed a true and real sacrifice, commonly called the mass, wherein Christ, under the forms of bread and wine, without shedding of blood, is offered unto God by a priest, and sacrificed for the living, and for the dead, to obtain remission of sin? Yes.

By what reasons are they confuted?

1st, Because the sacrificing and offering up of Christ, is a part of his own priesthood, Heb. ix.

14. But the priesthood of Christ cannot be transferred from himself to any other, Heb. vii. 4. Therefore, no priest can offer him up under the forms of bread and wine unto God. 2d, Because the offering of the body of Christ is once for all. It is but one single offering, and cannot be repeated, Heb. x. 10, 12, 13. 3d, Because the sacrificing and offering up of Christ is one only, and of a most perfect merit and efficacy, Heb. ix. 14. Heb. x. 14. But the repeating of the same sacrifice, and the multitude of priests are a token of an imperfect sacrifice. Heb. ix. 25, 26. Heb. x. 10, 11. 4th, If Christ be often offered, he must often die and suffer, Heb. ix. 25, 26. But Christ being now raised from the dead, cannot any more suffer and die, Rom. vi. 9. 5th, Because that one and most perfect sacrifice of Christ, did abrogate and take away all those external sacrifices, and caused them to cease, Dan. ix. 17. 6th, Because there can be no propitiatory sacrifice for sin, without shedding of blood, Heb. ix. 22. Neither doth he die any more, but is now in heaven, to appear in the presence of God for us, and to intercede in our behalf, Heb. i. 3. Heb. ix. 24. Heb. x. 12. 7th, Because in every sacrifice there is required, and really is, a dying, and destruction of the thing sacrificed, but Christ still liveth, Rom. vi. 9, 8th, Because no man can offer Jesus up to God, but Christ himself, Heb. ix. 27. 9th, Because in all external sacrifices, properly so called, there is necessarily required, a visible external host, or thing sacrificed, as the adversaries grant. But the thing which is said to be offered up by the
mass

mass priest, namely, the body of Christ, is neither external nor visible here, it being in heaven, and not on earth with man, Acts iii. 21.

Quest. III. "Are private masses, or the receiving this sacrament by a priest, or any other alone, as likewise the denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use: are these, I say, contrary to the nature of this sacrament, and to the institution of Christ?"

Yes; Mark xiv. 23. 1 Cor. xi. 25, 26, 27, 28, 29. Mat. xv. 9.

Well then, doth not the Romish church err, whose mass priests standing at the altar, celebrate private masses (the people either being absent, or standing idle) who take the cup to themselves only, and drink thereof; that administer the Lord's supper privately to sick persons, and bed-ridden; that teach to administer the communion to laics, under both the forms of bread and wine, is not only not necessary, but unlawful; who teach that for adoration-cause, the elements are to be lifted up, and carried about, and reserved for religious uses? Yes.

By what reasons are they confuted?

1st, Because Christ did institute the last supper, not for one a-part, but for many together, Mat. xxvi. 27, 28. 2^d, Because Christ in celebrating the last supper, did not eat and drink himself alone, but the disciples did also eat and drink with him, Mat. xxvi. 27, 23. 3^d, Because the apostle commands the Corinthians, that when they

they come together to eat, they tarry one for another, 1 Cor. xi. 33. *4th*, Because the Lord's supper is a sacrament of brotherhood, and communion of the saints, 1 Cor. x. 16, 17. 1 Cor. xi. 33. *5th*, Because in the days of the apostles, the disciples and brethren met together for breaking of bread, Acts xx. 7. *6th*, Because Christ when he had taken bread and distributed it, is said to have likewise taken the cup, 1 Cor. xi. 23, 24, 25, 26, 27. *7th*, Because it is expressly said, and commanded (Christ foreseeing this black error, which is now in their church) Drink ye all of it, Mat. xxviii. 27. *8th*, Because the common people, which are communicants, gather more fruit from both the forms, than from one only, 1 Cor. x. 16. and 1 Cor. xi. 26. *9th*, Because the blood of Christ, the sign whereof is the wine in the cup, is not only shed for apostles, preachers, and pastors, but also for lay-men, and those that are not of the clergy, as the Popish church speaks, John iii. 16. *10th*, Because the apostles and Christians of the primitive church, did communicate under both forms, Mark xiv. 22, 23. 1 Cor. x. xi. chap. *11th*, Because it is a villany to detract and withdraw any thing from Christ's testament; and therefore the cup (which is left to us by legacy, Mat. xxvi. 27, 28. is not to be denied to any communicant, Gal. iii. 15: *12th*, Because Christ did not institute any adoration of the element; therefore this adoration is to be condemned as will-worship, Mat. xv. 9. *13th*, Because the adoration is founded upon the corporal presence of Christ's body in the sacrament, which is blasphemous, seeing Christ now is

at the right hand of God, Heb. i. 3. *14th*, Because this Popish adoration of the elements, is a worshipping of the creature, together with the Creator, a most abominable idolatry, Dan. xi. 38. Mat. xxiii. 16. to 23. *15th*, Because if the elements ought to be adored, because Christ is sacramentally present in them, then ought believers, in whom Christ dwelleth, John xiv. 20. to be adored, which is absurd. Nay the water in baptism ought to be worshipped, seeing the whole Trinity is no less present there, than in the supper. *16th*, The worshipping of the bread, since no man, as the adversaries confess, is able to know certainly that the host is consecrated, is a work done without faith, and therefore a sin, Rom. xiv. 23. *17th*, Because Christ commanded the element of bread to be broken, eaten and distributed. But no where doth Christ command the bread to be reserved, 1 Cor. xi. 23, 24. *18th*, Because the bread, which is the communion of the body of Christ, is the bread which we break, 1 Cor. x. 16. *19th*, Because the bread and the wine are not sacramental symbols, but in the very action, 1 Cor. xi. 26. Here it is said, For as often as ye eat this bread, and drink this cup, but not, as often as ye reserve this bread. *20th*, Because God commanded, that nothing should be reserved of the paschal lamb (to which bread and wine in the Lord's supper have succeeded) till the morning, Exod. xii. 10. That it might not be put to any other use, whether for idolatry, or common food.

Quest. VI. "Do the outward elements in this sacrament, in substance and nature remain still, truly

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"truly and only bread and wine, as they were
"before?"

Yes; Mat. xxvi. 29. 1 Cor. xi. 26, 27, 28.

Well then, do not the Papists err, who maintain, That the bread and wine, by the power of the words of consecration, This is my body, are truly transubstantiate into the very body and blood of Christ; nothing remaining but the outward forms and accidents of the bread and wine?

Yes.

By what reasons are they confuted?

1st, Because the doctrine of transubstantiation makes Christ's body every where present, invisible, that cannot be handled, without shape and figure, without human quantity, which is contrary to Mat. xxvi. 6. Here Christ is only present in Bethany. And John xx. 27. Thomas toucheth Christ, and according to Acts iii. 21. the heavens must receive him; and therefore cannot be every where. See Heb. iii. 14, 17. 2^d, Because before and after consecration, the bread is called the communion of the body of Christ; but nothing is said, or can be the communion of its own self, 1 Cor. x. 16. 3^d, Because after consecrations, the apostle calls not the bread, a species, or form of bread, 1 Cor. xi. 26, 27, 28. And after consecration, Christ calls the wine the fruit of the vine, Mat. xxvi. 29. 4th, Because Christ did institute the supper to be a memorial of himself until he come again. But a memorial is not of things corporally present, but of things absent, 1 Cor. xxi. 25. 5th, Because that which is properly broken, is not the body of Christ, but the bread is properly broken, therefore, the

bread is not the body of Christ, 1 Cor. x. 16. 6th, Because Christ went up to heaven bodily, and is to tarry there until the end of the world, Acts iii. 12. 7th, Transubstantiation destroys the very essence and being of the Lord's supper. First, It destroys the sign, because it takes away the substance of the bread and wine; the accidents and outward forms only remaining. Secondly, It destroys the thing signified, for it robs and spoils the body of Christ of its true quantity and dimensions (for according to that infallible philosophical maxim, *Sublatis dimensionibus corporis, tollitur ipsum corpus* :) that is, by taking away the length, breadth, and thickness of any physical or natural body, you destroy consequentially the very essence and being of that body, and introduce instead of one body, many bodies. 8th, Because transubstantiation takes away the sacramental analogy; and so when the sign is turned into the thing signified, all similitude between them is gone, and ceaseth. 9th, From this doctrine do follow many great absurdities inconsistent with religion, sense, and reason. As first, That Christ in the supper, did both eat and drink himself, that he was wholly in his own mouth; that he had a double and twofold body, one visible, another invisible; that a mouse, or rat, may eat Christ's body; that his body being reserved, and laid up into a cup-board, in a short time may turn into vermine. Must not Christ's body be in many places at once? Must not his body, and all the parts thereof, his head, hands, and feet, be in the smallest, and least crumb of the host? must not Christ's body, having now that bigness

in heaven, which he had upon earth, be bigger than itself, longer and thicker?

If Christ's body may be in divers places at once, why may not a man's body be in divers places at once? (this is granted by the adversaries) but a man cannot be in divers places at once.

Can Peter, for example, be both at Edinburgh and London, in the same moment of time? He may then be both a man and not a man, at the same time; he may be a man, because living at Edinburgh, and not a man because dead at London. May not Peter at Edinburgh go to York, and meet Peter there from London? And what a merry meeting must it be, when Peter shakes hands with Peter, and takes a glass of wine from him? May not Peter from London be killed there at York, and Peter from Edinburgh be left alive? May not Peter alive be re-produced in a thousand cities at once, and marry there a thousand wives, and beget in one night, a thousand sons and daughters? May not Peter be so many times re-produced, till he make up a hundred thousand fighting men? May not one candle by re-production, be made as many as may give light to the whole universe? May not one bottle of water be made so many, as may serve an army of an hundred thousand? May not one guinea be re-produced as many times as may amount to five and twenty hundred thousand pounds sterling? A brave invention for paying five or six hundred thousand merks of debt. Next, as the adversaries are engaged to maintain, that one body may be in many places at once, so are

they under necessity to affirm, that many bodies may be in one place together, by way of penetration, for in every crumb of the host is Christ's body. From which position it follows, that a man's body may be contained within a nut shell; that a snuff box may contain Arthur's seat; the hollow of an ox's eye, the whole globe of the earth. That a sparrow may swallow, one by one, the seven planets, seeing each of them may occupy no more bounds of space, than a grain of barley-corn doth, and yet the sun, which is swallowed, will be as big as at present; for Christ's body in the host, is as big and tall, as when he was on the cross, as the adversaries confess.

10th, We never read of a miracle wrought by God, but what was evident and conspicuous to all, and evidently seen to be such. As Moses' rod was turned into a serpent, and became a rod again, *Exod. iv. 2, 3*. Such were the wonders of Egypt. Such was the dividing of the Red sea, the striking of the rock, and the flowing out of the water, *Numb. xx. 11*. The destruction of Korah, Dathan, and Abiram, was evident to all the Israelites, *Numb. xix. 31, 32*. So were the miracles which were wrought by the holy prophets, such were the miracles which Christ and his apostles wrought. Was not the water most evidently turned into wine? *John ii. 7, 8, 6*. But after the words of consecration uttered by the mass priest, the bread as to sense, is the same thing it was. The bread hath the same taste, the same smell, that same touch, that same outward form and figure, that same colour, that same weight. It occupies that same space and bounds,
and

and hath the same quantity in all its dimensions. But the rod was seen a serpent, and the serpent was seen a rod. The water was seen wine; it was known to be wine by the taste, by the smell, by the colour. Christ never wrought such a miracle as the miracle of transubstantiation. In all his miracles he appealed to our outward senses. And was it ever heard that Christ wrought miracles without a necessity?

Quest. V. "Is the body and blood of Christ, "in this sacrament corporally or carnally in, "with, or under, the bread and wine?"

No; 1 Cor. x. 16.

Well then, do not the Lutherans err, who maintain, That the body and blood of Christ are corporally in, with, and under the bread and wine; and that, as the Papists also teach, his body and blood are taken corporally by the mouth, by all communicants, believers and unbelievers?

Yes.

By what reasons are they confuted?

1st, Because Christ was sitting with his body at the table. 2^d, Because he himself did eat of the bread, and drink of the wine. 3^d, Because he took bread from the table, he took not his own body; he brake bread, and did distribute it, he brake not his own body; so he took the cup, and not his own blood. 4th, Because Christ said, the cup was the New Testament in his blood; but the cup is not in, with, and under the wine. 5th, Because Christ said, the bread was his body, which was broken, the wine was his blood which was shed. But neither was his body broken under the bread, nor his blood shed under the wine;

Christ, as yet, was not betrayed, crucified, and dead.

In the next place, the end of the Lord's supper is, that we may remember Christ, and declare his death until he come, Luke xxii. 19. 1 Cor. xi. 24, 25, 26. Therefore, if Christ be now present with his body, in, with, and under the bread, the sacramental remembrance of Christ, and the declaring of his death, ought to cease.

This doctrine of consubstantiation is contrary to the articles of our faith. It is against the truth and verity of his human nature, which is visible, palpable, and in a certain place circumscriptive. It is against the article of his ascension; for it makes his body, which is now in heaven until the last day, to be in, with, and under a piece of bread. It is against the spiritual communion of the saints with Christ the head, which the Lutherans make by this doctrine a corporal and carnal communion, contrary to 1 Cor. x. 3, 4. Eph. i. 22. Eph. iv. 4. Rom. viii. 9. 1 Cor. vi. 17. 1 John iv. 13. John xv. 5.

It brings with it many and great absurdities, as that the body of Christ, *Non habet partem extra partem*, hath not one part without another; but as if all the parts of his body were in one part, which is contrary to the nature of a true and real quantum, which consists essentially in three dimensions, length, breadth, and thickness; it makes in effect his body to be no body; it brings down the glorious body of Christ from heaven, and puts it under the base elements of this earth; it makes as many bodies of Christ, as there are pieces

pieces of eucharistical bread. It makes his body to be broken in; with, and under the bread, and bruised with the teeth. It sends his body down to the stomach, where it is turned into a man's substance, and afterwards thrown out.

Moreover, all true eating brings life and salvation, John vi. 50, 51. but eating by the mouth profiteth nothing, John vi. 26. Again, our union with Christ (and therefore our eating of his body, from whence ariseth this union) is not corporal but spiritual, Eph. iii. 17. and the body and blood of Christ are meat and drink, not carnal but spiritual, even as the hunger, whereby we long for this meat is spiritual. And the life to which we are nourished is spiritual, and the nutriment is spiritual. Lastly, According to this doctrine of consubstantiation, stily maintained by the Lutherans, it follows, That Christ did eat his own body, while he did eat the bread of the first supper. That his disciples did eat their Lord and master's body; that his disciples were more cruel and inhuman to him than the Jews were that crucified him; that he is often buried within the entrails of wicked men.

Quest. VI. "Is the body and blood of Christ as really, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to the outward senses?"

Yes; 1 Cor. x. 16.

Well then, do not the Socinians err, who maintain, That the body and blood of Christ in the sacrament of the supper are not really present? Yes.

By what reasons are they confuted?

1st, Because the body of Christ in this sacrament, is spiritually eaten by believers, and his blood is spiritually drunken. But a spiritual presence, is a true and real presence, because it comes and flows from true and real causes, namely, from faith, and the Holy Spirit. 2^d, Because in the right use of this sacrament, Christ is united to a man by faith, and by the Holy Spirit, 1 Cor. x. 16. 3^d, Because the body of Christ, in so far as it was given to the death, and was broken for us on the cross, and in so far as his blood was shed for the remission of our sins; all these, I say, are the internal matter of this sacrament, Luke xxii. 19. Mat. xxvi. 28. 1 Cor. xi. 24. 4th, Because those who eat and drink unworthily, are said not to discern the Lord's body; and therefore to such as eat and drink worthily, the body and blood of Christ must be truly present, according to their spiritual sense, namely, faith, 1 Cor. xi. 24. 5th, Because length of time doth not hinder, but that faith may make things past and things to come spiritually present; and therefore distance of place doth not hinder, but that things most distant as to place, may be made spiritually and truly present, Heb. xi. 1. John vi. 56. Phil. iii. 10. Heb. xi. 9.

Quest. VII. "Are all ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, unworthy of his table?" Yes.

"Can they without great sin against Christ, while they continue such, partake of these holy mysteries?" No.

"And are not therefore church officers to debar

“bar those who appear grossly ignorant and scandalous?”

Yes; 1 Cor. xi. 27, 28, 29. and 2 Cor. vi. 14, 15. and 1 Cor. v. 5, 6, 7, 13. Mat. vii. 6.

Well then, do not some men err in their practice, if not in their opinions, who suffer many ignorant, scandalous, and ungodly persons to come to the table? Yes.

By what reasons are they confuted?

1st, Because ignorant and wicked men eating and drinking unworthily, are guilty of the body and blood of Christ, and so bring judgment upon themselves, 1 Cor. xi. 29. 2^d, Because all were not admitted to eat of the passover, neither was it for all promiscuously to partake thereof, Numb. ix. 6, 7. and 2 Chron. xxiii. 19. Ezek. xxii. 26. 3^d, Because it was not lawful for any man to come to the marriage feast that wanted the wedding garment, Mat. xxii. 11. 4th, Because pearls are not to be casten before dogs and swine, men manifestly ungodly and wicked, Mat. vii. 6. 5th, Because they who deserve to be excluded from the fellowship and society of believers, ought not to be admitted to the sacrament of intimate communion and familiarity with God; but such are all those who walk inordinately, 1 Cor. vi. 16. 6th, Because if the church willingly and wittingly admit such persons, they stir up the wrath of God against themselves, for suffering God's covenant, and his holy symbols, to be openly profaned, 1 Cor. xi. 30. 7th, Because the Lord will not suffer such as are manifestly and contumaciously wicked, to take his covenant in their mouth; and therefore to such persons,

sons, the seals and symbols of his covenant, ought not to be offered, Psal. l. 17. 8th, Because ignorant, profane, and godless persons, ought to be esteemed as heathens and publicans, Mat. xviii. 17.

XX

C H A P. XXX.

Of Church Censures.

QUESTION I.

“**H**ATH the Lord Jesus, as king and head
“ of his church, appointed therein a govern-
“ ment in the hands of church-officers, distinct
“ from the civil magistrate?”

Yes; Isa. ix. 6, 7. 1 Tim. v. 17. 1 Thes. v. 12. Acts. xx. 17, 18. Heb. xiii. 7, 17, 24. 1 Cor. xii. 28. Mat. xxviii. 18, 19, 20.

Well then, do not the Erastians and others err, who maintain, That in the holy Scripture there is no particular form of church government set down, and appointed by Christ? Yes.

By what reasons are they confuted?

1st, Because the Lord Jesus Christ hath delivered to the ministers of his church, as to his own delegates and ambassadors (and therefore according to his own laws) the whole power of governing the church, which he himself received from the Father, to be managed, and put in execution in his own name and authority, John. xx. 21.

Mat.

Mat. xxviii. 19. Acts i. 2. Eph. iv. 7, 8, 11. 2d, Because all the substanti-
 ls of church government, under the New Testament, which ei-
 ther concern ministers, ordinances, censures, sy-
 nods, councils, and their power, are proposed,
 and set down in scripture, namely, in the third
 chapter of the first epistle to Timothy, Acts xv.
 and 1 Cor. xiv. 26, 40. 3d, Because the Lord
 Jesus Christ hath looked to the good of his church
 no less under the New Testament, than under
 the Old. Therefore, since the church under
 the Old Testament, had a most perfect form of
 government prescribed to it; and since there is as
 great need and necessity of church order and dis-
 cipline under the New Testament, as was under
 the old, it must follow, that there is a pattern
 and form of church government no less set down
 and prescribed under the New Testament, than
 was under the Old, Heb. iii. 1, 2, 3, 4, 5. Heb.
 xiii. 8. 1 Cor. v. 1 Tim. v. 20. and 1 Tim. i. 20.
 4th, The end of the church government is spiritual,
 namely, the gaining of mens souls to Christ. But
 nothing that is merely of human authority can
 reach this end, Mat. xviii. 15, 16, 17. 5th, Be-
 cause all the parts of church government, are
 particularly set down in Scripture. As first, those
 things which concern the key of doctrine, as pub-
 lic prayer, and giving of thanks, 1 Tim. ii. 12.
 1 Cor. xiv. 14, 15, 16. Singing of psalms, Eph.
 v. 18, 19. Col. iii. 16. Public reading of the
 word, preaching and expounding the same, Acts
 vi. 4. Acts xiii. 15, 17. Acts v. 21. 1 Cor. iii. 14.
 Mat. xviii. 19, 20. 2 Tim. iv. 11. Heb. vi. 1.
 Gal. vi. 6. Secondly, Those parts likewise
 which

which concern the key of discipline; namely, the ordination of presbyters, with the imposition of the hands of the presbytery, 1 Tim. iv. 14. and 1 Tim. v. 22. Tit. i. 5. Acts xiv. 21, 22. Thirdly, The authoritative giving of judgment, and sentence concerning doctrine, and that according to the word, Acts xv. 15, 24, 28. Fourthly, Admonition and public rebuking of those who have offended, Mat. viii. 15, 16, 17. 1 Thes. v. 14. 1 Tim. v. 20. Fifthly, The excommunicating of those who are contumacious and ungodly, and who are convicted of manifest crimes and scandals, Mat. xviii. 17. Tit. iii. 10. 1 Tim. i. 20. 1 Cor. v. 2, 3, 4, 5. Lastly, The receiving again into fellowship of the church, persons cast out by excommunication, having testified their repentance, 2 Cor. ii. 6, 7, 8, 9.

Do not the same Erastians err, who make no distinction between the church power and the secular power? Yes.

By what reasons are they confuted?

1st, Because Christ hath committed the keys of the kingdom of heaven to the officers of his church, which are governors distinct from the civil magistrate, Mat. xvi. 18, 19. Mat. xviii. 19. John xx. 21, 22, 23. 2^d, Because church power and civil power differ specifically. The church, and the common-wealth are polities formally, and essentially different. They are not, as such, powers subordinate, at least in a right line, but co-ordinate, Acts iv. 19, 20. 2 Chron. xxvi. 18. Next, God the creator and governor of the world, is the efficient cause of the civil magistrate, Rom.

xiii. 1, 2, 4. But God Christ, our blessed mediator, and Lord of his church, is the efficient of the church particularly, and of its government. The matter (*materia ex qua*) of the civil government is the secular sword; but the matter of the church government, are the keys of the kingdom of heaven. The matter of the civil government (*materia in qua*) may be a senate, many people, the person of one king, of a child, a woman. But the matter of the church government is not of this kind, Heb. xiii. 22. 1 Tim. iii. 15. 1 Cor. xiv. 34, 35. The matter of the civil government (*materia circa quam*) are men and women, as members of the common-wealth, without, as well as within the church; but as Christians and members of the church, they are not such, 1 Cor. v. 13. The formal causes of both are distinct; the one inflicts punishments merely spiritual, the other inflicts punishments merely civil. Lastly, the end of this, is the corporal and external good of a society; but the end of that, is the spiritual good of the church and its edification, Mat. xiv. 15. 1 Cor. v. 55. 2 Cor. x. 8.

Do not likewise the Socinians, Anabaptists, Quakers, many Independents, and others err, who maintain, That the key of doctrine, or the public preaching of the word, is proper to any man furnished with suitable gifts, though not called and sent to that employment? Yes.

By what reasons are they confuted?

1st, Because no man can believe in Christ of whom he hath not heard, and how shall he hear without a preacher, and how shall he preach unless he be sent? Rom. x. 14, 15. 2^d, Because

A a

women

women may have suitable and competent gifts of preaching, and yet they are forbidden to speak in the church, 1 Tim. ii. 12. *3d*, Because the scripture blames such as have run, and yet have not been sent, Jer. xxiii. 21, 32. *4th*, Because no man taketh this honour to himself (that is, he ought not to take it) but he that is called of God, as was Aaron, Heb. v. 4. *5th*, Because the Scripture mentioneth, that God hath set apart certain peculiar ministers, for the preaching of the word, Rom. i. 1. Eph. iv. 11. Tit. i. 3. *6th*, Because no man can take the office of a civil magistrate, or of a deacon of the church upon him, unless he be called thereunto, Luke xii. 14. Acts vi. 5. 1 Tim. iii. 10. And therefore, no man ought to take upon him the public preaching of the word, unless he be called thereunto likewise. *7th*, Because he that taketh upon him this office, without a call, he usurpeth authority in the church, seeing preaching is an act of authority, 1 Thes. v. 12. *8th*, Because the titles which are given to the preachers of the gospel, are names of offices, they are called the ambassadors of Christ, 2 Cor. v. 20. Stewards of the word, Titus i. 7. The men of God, 1 Tim. vi. 11. And angels, Rev. ii. 1. *9th*, Because there is not one approven example in all the word of God, for a gifted brother to preach without a call; and therefore, seeing it is not done in faith, it must be sin. Must every fellow that takes a laxity in his tongue, go up to the pulpit and ease himself? *10th*, Because there are precepts and rules set down in Scripture, for all the ages of the church to the end of the world, anent the calling of
men

men to be ministers of the gospel, 1 Tim. iii. 2, 3, 6, 7. and 1 Tim. v. 21, 22.

Do not likewise the Independents, Brounists, and Anabaptists err, who maintain, That the right and power of governing the church, belongs no less to the multitude and community of believers, than to the officers of the church?

Yes.

By what reasons are they confuted?

1st, Because the Scripture expressly teaches, that God has committed the government of his church, and the care of his people to certain chosen persons, and not to all and every one, Eph. iv. 11, 12, 13. 1 Cor. xii. 28. 2^d, Because if the power of the keys were given to believers in common, either they are given to them as believers, or as they are gifted by God with gifts and qualifications above others, for governing the church, and chosen out of the rest, for performing that office. If the last part be affirmed, it follows that the power and right of the keys is committed not to a community of believers, but to some select persons; which we own and maintain, but the Independents deny. If the first be asserted, then it follows first, that the care of governing the church is committed to women and children, being believers; and so they must necessarily have the power of seeing, as being eyes and watchmen to the church; the power of hearing, as being the ears of the church; and the body of the church must be deformed, because the whole body is the eye, and the whole body is the ear, and whose many members are made one member, 1 Cor. xii. 12, 13, 14, 15, 16, 17,

18, 19. Second, It follows, that the power of the keys is not only given to all, but to believers only; but it is evident by the example of Judas, and other reprobates, that many in Christ's name have preached, who were not believers, Mat. xvi. 22, 23. Phil. i. 16, 17, 18. 3^d, Because to whom Christ has given the power of governing the church, to them also he hath promised to give gifts and endowments largely for performing that office, John xx. 21, 22, 23. 1 Cor. iv. 6, 7. Mat. xxviii. 19, 20. But to a community of believers, God has never promised a spirit for the ministry, nor gifts for that employment; nor did he ever bestow or confer any such endowments. 4th, Because Christ our mediator appointed ecclesiastical officers and church governors, before ever there was a formal church under the New Testament gathered and set up, Luke ix. 1. Luke x. 1, 2, 3. John xx. 21, 22, 23. Mat. xxviii. 16, 20. This was all done before his death. And before his ascension he did the like, Eph. iv. 8, 11, 12. Acts ii. 1 Cor. xii. 28. Now it is evident, that there was no formal gathering together of a church before the feast of Pentecost, Acts ii. Ecclesiastical ministers and officers were appointed for calling in, and gathering together the mystical body of Christ, viz. his members; therefore it was needful, that ministers baptizing, ought to be before persons baptized; that gatherers of the church, ought to be before persons gathered; that callers and inviters to Christ, ought to be before persons called and invited. 5th, This democracy or popular government, cannot but bring in great confusion, whence many absurdities

dities will follow. As the church of God should be an organical body; that women, who are forbidden to speak in the church, must have the keys of the kingdom of heaven hanging at their belt, forsooth: all must govern, and none must be governed: all must attend the government of the church: all must be rendered incapable for going about their particular callings, which God calls them to every day. Therefore, seeing this sort of government brings so much confusion with it, it is most probable that it is not of God, who is a God of order, and not of confusion, 1 Cor. xiv. 33.

Quest. II. "Are church censures necessary for
"reclaiming and gaining of offending brethren,
"for deterring others from the like offences, for
"purging out of that leaven, which might infect
"the whole lump, for vindicating the honour of
"Christ, and the holy profession of the gospel,
"and for preventing the wrath of God, which
"might justly fall upon the church, if they suf-
"fer his covenant, and the seals thereof, to
"be prophaned by notorious and obstinate sin-
"ners?"

Yes; 1 Tim. v. 20. and i. 20. 1 Cor. xi. 27. to the end, Jude, ver. 23.

Are the officers of the church, for the better attaining of these ends, to proceed by admonition, by suspension from the Lord's table for a season, and by excommunication from the church, according to the nature of the crime, or scandalous offence, and demerit of the person?

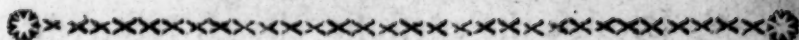
Yes; 1 Thes. v. 12. 1 Cor. v. 4, 5, 13. Mat. xviii. 17. Tit. iii. 10.

Well then, do not the Socinians, Anabaptists, Quakers, and other sectaries err, who deny, That any church censures should be inflicted upon offenders? Yes.

Do not likewise the Erastians err, who maintain, There should be no suspension from the Lord's table, or excommunication from the church? Yes.

By what reasons are they confuted?

1st, Because the power of the keys, is given to the ministers of the church, wherewith not only by the preaching of the word, but also to church censures, they open and shut the kingdom of heaven; as will appear by comparing these places of Scripture together, Mat. xvi. 19. Mat. xviii. 17. 2^d, Because he that offends publicly, and after admonition persists pertinaciously in his sin, should be esteemed as a publican and heathen, Mat. xviii. 17. 3^d, Because the apostle says, If any man obey not our word by this epistle, note that man, and have no company with him. Note him, that is, either by excommunication, or some other note of church censure, 2 Thes. iii. 14. 4th, Because the apostolic church, being moved with the same reasons, which now are, used the power of the keys, and excluded from the sacrament, men that were manifestly contumacious and wicked, 1 Cor. v. 2, 3. and 1 Tim. i. 20. 2 Thes. iii. 6, 14. 5th, Because the apostle says, them that sin, viz. publicly, rebuke before all, that others may also fear, 1 Tim. v. 20. 6th, Consider the various ends of ecclesiastical censures, as the reclaiming of offending brethren, and the rest of them which are set down in the question.



C H A P. XXXI.

Of Synods and Councils,

QUESTION I.

“ **O**UGHT there to be such assemblies for the
 “ government and further edification of
 “ the church, as are called synods and coun-
 “ cils ? ”

Yes ; Acts xv. 2, 4, 6.

Are the decrees and determinations of councils and synods, if consonant to the word of God, to be received with reverence and submission, not only for their agreement with the word, but also for their power, whereby they are made, as being an ordinance of God appointed thereunto in the word ?

Yes ; Acts xv. 15, 19, 24, 27, 28, 29, 30, 31.
 Acts xvi. 4. Mat. xviii. 17, 18, 19, 20.

Well then, do not the Brounists and Independents err, who maintain, That every particular congregation or church, hath, in itself, the full power of the keys, without subordination, or subjection to any classical or synodical meeting : and that presbyteries and synods have only a power of counselling, advising, and exhorting, but no power of jurisdiction, to command or enjoin any thing in the Lord, to particular churches or congregations ? Yes.

By

By what reasons are they confuted?

1st, Because the apostolic church referred all weightier matters, which did equally concern many congregations, to the free suffrages and votes of the apostles, pastors, and select brethren, and not to the determination of any one particular church, or congregation, Acts xv. 23, 24, 25. Acts vi. 2, 3. 2^d, Because it is evident from Scripture, that there have been many particular churches, and congregations, subordinate to one presbytery. For in the church of Jerusalem it is manifest, that there were more than one congregation. First, from the multitude of believers, who were of a greater number than could be of one congregation, for hearing the word and communicating, Acts ii. 41, 42. Acts v. 14. Acts vi. 1, 2, 3, 4, 5, 6, 7. Acts xxi. 20. 3^d, From the multitude of pastors, and ministers, whose pains and labours many churches required, Acts i. 12, 13, 14, 26. Acts ii. 1, 14, 37, 42. Acts iv. 31, 34, 35, 37. Acts vi. 2. Acts viii. 14. 4th, From the diversity of tongues among the disciples at Jerusalem, which were given, not only for the edification of those that were of that church; but also for signs and wonders to others, who were without, and not of that church. 5th, It is manifest from this, that in those days they had no churches or meeting houses built, but only met and convened in private houses and upper rooms.

The same is also true of the church of Antioch, Ephesus, and Corinth, from the acts of the apostles, and other places of Scripture. But all these

these congregations, were ruled and governed by one college of pastors.

1st, Because all of these particular congregations are called but one church, Acts xviii. 22. Acts xi. 5. 2^d, Because in that one church, there were church presbyters, who were called governors, not of any one particular congregation, but of the church, which was made up of many particular churches, Acts xx. 17. Acts xv. 2, 3. Acts xiii. 1, 2, 3. 3^d, Because the presbyters did meet together for governing the church, and performed acts of jurisdiction, which concerned the whole church in common, Acts xi. 30. compared with chap. iv. 35, 37. and chap. xxi. 18, 20, 21, 22, 23, 24, 25. and chap. xiii. 1, 2, 3. 4th, Because there is a particular example of a synod, which had the power of jurisdiction, and which consisted and was made up of members out of divers classical conventions: For when the question about circumcision, and the keeping of Moses' law, which troubled the churches of Syria, Cilicia, Antioch, and Jerusalem, could not be determined in their own particular churches, the matter was referred to a synod of apostles and presbyters, who met at Jerusalem, which decided the controversy, appointed their decrees to be obligatory, and binding to all these foresaid churches, Acts xv. chap. xvi. 4 chap. xxi. 25. 6th, Because the Jewish church, which was a politic body, had, in every city, synagogues subordinate to one supreme council, or great synagogue, which was at Jerusalem, Deut. xviii. 8, 12. 2 Chron. xix. 8, 11. Exod. xviii. 22, 26. Seeing therefore dangers and difficulties, for preventing
and

and healing of which the Lord hath appointed and set up in that church such a government, may be as great, if not greater, in his church, under the New Testament, than was then : and seeing the Lord has no less consulted the good of his church now, than he did of old, it follows, that there must be councils, no less under the New Testament than under the Old, to which, particular churches ought to be subordinate. First, From the light of nature and right reason ; for the law of nature directs to a diversity of courts, namely, where there is any rule or government in a city or common wealth, and orders the inferior courts to be subordinate to the superior, the lesser to the greater, and appeals to be made from them to the greater. And in bodies both natural and politic, the parts ought to be subject to the whole for the good of both. Besides there are, and will be, very many ecclesiastic affairs, which will concern many congregations equally and alike, which cannot be determined by any one. Second, Because the pastors and presbyters of particular congregations will stand in need each one of anothers help and assistance mutually. Third, Because cases and difficulties may occur, more intangled and intricate than can be settled and composed by the governors of any one congregation, Fourth, Seeing particular congregations which ly nigh one to another, ought to shun divisions and differences, and to live in peace and unity, it follows manifestly, that there ought to be synods or councils, consisting of the presbyters of many particular congregations, which ought to be subordinate to these councils and synods.

nods. Fifth, From Christ's own precept and command, Tell the church, Mat. xviii. 15, 16, 17. For if our blessed Lord appointed that for a single brother's offence, (he trespassing against God or his brother, for gaining of him, and removing the scandal) he be brought before the church, it follows by consequence, that the same course ought to be taken, when any one particular congregation offends against another, and remains obstinate in their scandalous opinion and practice. For our blessed Lord hath sufficiently prescribed a remedy in this place, for removing of all scandals and offences, whether of one brother against another, or of one congregation against another. Nay, surely, since Christ hath consulted so much the conversion of one brother that hath sinned, and gone astray, much more will he look to the good and conversion of a whole congregation. *6th*, Because any one single congregation, with one pastor only, hath not the power of ordination, an instance whereof cannot be given, either from precept or practice, in all the New Testament. Nay the ordination of ministers in the New Testament was always performed by a college of pastors associate together, Acts vi. 6. chap. xiii. 1, 2, 3. 1 Tim. iv. 14. *7th*, Because from this doctrine of the Independents, these, and the like absurdities will follow,

1st, That the prophets must be censured and judged by way of authority, not by other prophets, but by the multitude, and vulgar of the congregation, which is contrary to 1 Cor. xiv. 32. *2d*, That all the councils, in the time of the apostles, which were convoked upon necessary occasions,

occasions, for matters which concerned many churches alike, were but during the time, and extraordinary, and so not obliging succeeding churches, though the occasions and causes why these councils were convoked then, are, and will be, to the end of the world. *3d*, That private believers must be bishops of their own bishops, watchmen of their own watchmen. No communion or fellowship among ecclesiastic ministers. That single and particular churches, though they have defiled and puddled themselves with the most black and ugly heresies, with the most abominable faults and vices, yet are not liable to any ecclesiastic censure, but must be referred to the immediate judgment of Christ, at the last day. *4th*, That a college of pastors and presbyters convened together, from several congregations, shall have no more power of the keys of the kingdom of heaven, than any one particular man that is able to look to the good of his brother. *5th*, That a pastor, out of his own congregation hath no power to administer the sacraments, or to preach the word, or exercise any ministerial act. From which absurdities it follows evidently, that this kind of church government labours under a manifest defect of the means of propogating the gospel. *6th*, That Christ hath as many visible bodies, as there are particular congregations. That men and women are to be accounted members only of a particular congregation, and not of the church catholic. And that those who are excommunicated, are only casten out of a particular congregation, not out of the church universal.

Quest.

Quest. II. "May not the ministers of the church, of themselves, by virtue of their office, meet in assemblies, with other fit persons, upon delegation from their churches, when magistrates are open enemies to the Christian religion?"

Yes; Acts xv. 2, 4, 22, 23, 25.

Well then, do not the Erastians err, who maintain, That the ministers of the gospel have no right or power in themselves, or by virtue of their office, to meet in a synod or council?

Yes.

By what reasons are they confuted?

1st, Because the church of God in the primitive times had power in themselves to convocate their own assemblies, for worship and government, not only without, but against the consent of the civil magistrate, as is evident from the acts of the apostles, and church histories. 2^d, Tho' the power and right of meeting in church assemblies be visible in the constitution and exercise, yet it is intrinsic, and within the church, as well as the power of preaching.

Quest. III. "May magistrates lawfully call a synod of ministers, and other fit persons to consult, and advise with, about matters of religion?"

Yes; Isa. xlix. 23. 1 Tim. ii. 1, 2. Mat. ii. 4, 5. Prov. xi. 14.

Well then, do not the Papists err, who maintain, That the civil magistrate hath no right or power to convocate synods or councils, but that it belongs to the bishop to convocate diocesan synods; to the metropolitan to convocate provin-

cial synods; to the primate and patriarch to convocate national synods, to the pope only to convocate oecumenic and general synods? Yes.

By what reasons are they confuted?

1st, Because under the Old Testament, councils and synods were appointed and called by godly kings, 1 Kings viii. 1. 2 Kings xxiii. 1. 2 Chron. xxix. 4. 2^d, Because it is the duty of the civil magistrate, being born within the church, to take care that peace and unity be preserved and kept in the church, that the truth and word of God be entirely and soundly preached and obeyed; that blasphemies and heresies be kept under and suppress; that all corruptions in worship and discipline be reformed; that all God's ordinances be lawfully established, administered, and preserved. And if it should happen, that both church and state judicatories, should make an universal defection from the purity of doctrine and worship received and acknowledged, it is the duty of a godly king, by virtue of his regal power and authority, to set about a work of reformation, and to call and command all ranks of people to return to the true worship and service of God, Isa. xlv. 23. Psal. cxxii. 7, 8, 9. Ezra vii. 23, 25, 26, 27, 28. Lev. xxiv. 16. Deut. xiii. 5, 6, 12. 1 Chron. xiii. 1, 2, 3, 4, 5, 6, 7, 8, 9. 2 Kings xxiii. 1, to 36 3^d. From the example of Constantine, that did convocate the first Nicene council; from Theodosius the elder, that did call the first council of Constantinople; from Theodosius the younger, that did call the first council at Ephesus; from Martianus, that did call the Chalcedon council.

Quest.

Quest. IV. "May all synods and councils
"since the apostles days err?" Yes.

"And have not many actually erred?" Yes.

Well then, doth not the Popish church err,
who maintain, That councils confirmed and so-
lemnized by the pope's authority, cannot err,
neither in explaining doctrines of faith, nor in
delivering precepts, and rules of manners com-
mon to the whole church? Yes.

By what reasons are they confuted?

1st, Because all the priests, Levites, and pro-
phets of the Jewish church, who had the same
promises which the Christian church hath now
under the New Testament (1 Cor. x. 3, 4.
2 Sam. vii. 16. Isa. xlix. 15, 16.) together with
the high priest, have sometimes erred, as is clear
from the following Scriptures, Isa. lvi. 10, 11.
Jer. vi. 13. Jer. xiv. 14. Hos. vi. 7, 8, 9. Micah
iii. 9. The Lord's prophets that were immedi-
ately guided and inspired by him must be excepted.

2^d, Because councils under the Old Testament
lawfully called, have sometimes erred, 2 Sam. vi.
2, 3. Jer. xxvi. 7, 8, 9. 1 Kings xxii. 6. And
under the New Testament, John ix. 35. John
xi. 47, 48, 52. Mat. xxvi. 57, 59, 65, 66. Acts
iv. 5, 6, 17, 18.

3^d, Because the pope cannot
shew a proof of infailibility, Rom. iii. 4. 4th, Be-
cause it is foretold in the New Testament, that
many pastors and teachers shall become false pro-
phets, and turn seducers; and that Antichrist
shall sit in the temple of God, shewing himself
that he is God, Mat. xxiv. 11, 24. Acts x. 29,
30. 2 Pet. ii. 1. 2 Thes. ii. 4. 5th, It is most
evident, that many councils approved and autho-

ized by the pope, have most foully erred, and that some have openly contradicted others.

XX

C H A P. XXXII.

Of the State of Men after Death, and of the Resurrection of the Dead.

QUESTION I.

“ARE the souls of the righteous, being made perfect in holiness, received into the highest heavens, where they behold the face of God in light and glory?”

Yes; Acts iii. 21. Eph. iv. 10

Well then, do not the Greeks, Arminians, Anabaptists, and Papists err, who maintain, That the souls of the righteous are not presently after death, admitted to enjoy happiness, which consists in seeing of God, but are put into some mansion, though it be not a heavenly one, yet a place above hell, where they enjoy, even until the resurrection, some heavenly delight and recreation, without seeing of God? Yes.

Do not likewise the Socinians err, who affirm, That the souls of the righteous after death, until the resurrection, are extinguished, and put out, to speak so? Yes.

By what reasons are they confuted?

1st, Because the souls of the righteous after death, are with Christ in heaven, and enjoy that blessed

bleſſed viſion, Phil. i. 23. Acts iii. 21. Eph. iv. 10. *2d*, Becauſe the ſpirits of juſt men after death return to God, and are received by God, Eccl. xii. 7. Acts vii. 59. Note, that Solomon only ſpeaketh of the people of God; yet ſome underſtand it of the ſouls both of believers and unbelievers, which are both ſentenced by God, as ſupreme judge, immediately when a man dieth, every man to his place, the ſouls of believers to heaven, of unbelievers to hell. *3d*, Becauſe the ſaints departed, together with the angels, are ſaid to ſing perpetually praiſes and thankſgivings before his throne, Rev. iv. 6, 9, 10, 11. Rev. v. 8, 9, 10. Rev. vii. 9, 10. *4th*, Becauſe Chriſt promiſed, that the thief ſhould be with him in paradise, that very ſame day he died, Luke xxiii. 43. Paul alſo calls it the third heaven, 2 Cor. xii. 2, 4. *5th*, Becauſe the ſpirits of juſt men are ſaid to be made perfect in holineſs and glory, and placed in the heavenly Jeruſalem with the angels, Heb. xii. 22, 23. *6th*, Becauſe the apoſtle ſays, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens, 2 Cor. v. 1, 2. *7th*, Becauſe the ſame apoſtle ſays, Therefore we are always confident, knowing that whiſt we are at home in the body, we are abſent from the Lord, 2 Cor. v. 6, 8. *8th*, Becauſe the ſouls of the righteous after death, are comforted and carried into Abraham's boſom, Luke xvi. 12, 25.

Queſt. II. " Are the ſouls of the wicked caſt
" into hell, where they remain in torments and

“utter darkneſs, reſerved to the judgment of the
“great day?”

Yes; Luke xvi. 23, 24. Acts i. 25. Jude ver.
6, 7. 1 Pet. iii. 19.

Well then, do not the Greeks and others err,
who maintain, That the ſouls of the wicked are
not adjudged to hell’s torment, till after the re-
ſurrection? Yes.

Do not likewise the Socinians err, who main-
tain, That the ſouls of the wicked ſhall never be
tormented in hell? Yes.

By what reaſons are they confuted?

1^{ſt}, Becauſe the particular judgment of every
ſingle man, follows immediately his departure out
of this life, Heb. vii. 27. 2^d, Becauſe the ſoul
of the rich glutton, after it departed from his bo-
dy, was tormented in the flames of hell, Luke
xvi. 22, 23. 3^d, Becauſe the ſouls of wicked men
departed, go to their own place, that is to hell,
Acts i. 25. 4th, Becauſe the ſouls of wicked
men, are no leſs puniſhed in hell, than the a-
poſtate angels, Jude, ver. 6, 7. 5th, Becauſe
the ſpirits of thoſe who in the time of Noah were
diſobedient, are ſaid to be in priſon, 1 Pet. iii. 19.
This priſon is hell, Mat. v. 26, 27.

Queſt. III. “Doth the Scripture acknowledge
“any other place than heaven and hell for ſouls
“departed from their bodies?” No.

Well then, do not the Papiſts err, who beſides
theſe two places, have deviſed other four.

Fiſt, A place called *limbus patrum*, in which
the faithful, who died before Chriſt’s paſſion,
have been ſhut up as in a dark priſon, under
ground, and being without torment, and for the
time

time wanting happiness, have been kept close there until Christ's resurrection and ascension into heaven.

Secondly, A place called *limbus infantum*, in which, infants which die without baptism, suffer the eternal punishment, not of sense, but of loss.

The third is a most pleasant meadow, in which, as in a royal prison, the souls that are in it want happiness, yet suffer no punishment of sense, except what ariseth from the delay of happiness, but only of loss. This place seems to be the Elysian fields, taken out of the sixth book of Virgil's *Æneids*.

The fourth place is called purgatory, which is a middle place between heaven and hell, in which are the saints, who have departed from this life, without making satisfaction by temporal punishments, for their venial sins, yet have gone thither for the guilt of their punishment, the fault whereof is pardoned in this life; that when they have satisfied, and are all purged from every spot and blemish, they may be admitted to that blessed vision in seeing God for ever.

Do not, I say, the Papists err, who besides heaven and hell, maintain other four places for souls departed? Yes.

. By what reasons do you confute *limbus patrum*?

1st, Because the souls of the faithful that departed before Christ's passion, were made the inhabitants of the same heavenly Jerusalem, with the angels, Heb. xii. 22, 23. 2^d, Because the spirits and souls of the faithful that died before Christ suffered, returned to God who gave them,
Eccl.

Eecl. iii. 21. *3d*, Because the virtue of Christ's sacrifice did no less extend itself to believers under the Old Testament, than to believers under the New, *Rev.* xiii. 8. *4th*, From the example of Enoch, and of Moses and Elias, which two, before the passion of Christ, were seen upon the mount with him, *Gen.* v. 24. *2 Kings* ii. 14 *Luke* ix. 30, 31. *Heb.* xi. 5.

By what reasons confute you *limbus infantum*?

1st, Because the covenant belongs to the children of believers, though not baptized; in which covenant, glory and life eternal are promised, *Acts* ii. 39. *2d*, Because Christ said, that the kingdom of heaven belonged to little children, though not baptized, *Mat.* xix. 14. *3d*, Because the infants of the Israelites dying before the eighth day, were not shut up in *limbus infantum*, as the adversaries themselves confess. But the nature and essence of baptism under the New Testament, and the nature and essence of circumcision under the Old, are the same, *Col.* ii. 11, 12. *4th*, All the arguments which are brought against the absolute necessity of baptism, do clearly overturn this fiction of *limbus infantum*.

Thirdly, There is no such place as a most pleasant meadow, in which as a senator in prison, the souls that are in it want felicity, yet suffer no punishment of sense. This was made evident in the first question.

Lastly, There is no such place as purgatory.

1st, Because there is no such thing as venial sin, as it is explained by the popish church, upon which false foundation, is built this fancy of purgatory,

gatory, Rom. vi. 23. *2d*, Because temporal punishments do not extend themselves beyond this life, Rom. viii. 18. 2 Cor. iv. 17, 18. 1 Pet. v. 10. For in this life only, the godly receive their evil things, as the wicked receive their good things, Luke xvi. 25. *3d*, Because after the fault is pardoned, there remains no punishment to be undergone, Ezek. xviii. 22. Psal. xxxii. 1, 2. Micah vii. 19. Rom. viii. 1, 33. *4th*, Because the thief upon the cross that was converted, did not suffer afterwards any punishment in purgatory, Luke xxiii. 43. Neither could his death and confession upon the cross be accounted a perfect satisfaction, as the adversaries affirm, because he did acknowledge he had received the due reward of his deeds, Luke xxii. 43. He that suffers as a murderer, or as a thief, or as an evil doer, his punishment cannot be accounted a satisfaction, 1 Pet. iv. 15. *5th*, Because they that die in the Lord, rest from their labours, Rev. xiv. 13. *6th*, Because Christ's satisfaction for the sins of believers is most full, compleat and perfect, and doth not need our imperfect satisfactions, whether for the fault or the punishment, Isa. liii. Titus ii. 14. 1 John i. 7. Heb. x. 14. Col. i. 20, 21, 22. Neither by our sufferings in purgatory, is Christ's satisfaction applied to us. First, Because our sufferings there cannot be an instrument for applying Christ's merits to us. For on God's part we have the word, sacraments, and the Spirit, as means, for applying his merits to us. On our part we have faith. Was it ever heard of in the word of God, that the Lord made use of exquisite torments for applying his grace?

To

To apply mercy by the executing of justice? Is forgiving of debt applied by exacting the debt? Shall pardon be applied by the punishing of us?

Quest. IV. "Will such as are found alive, at the last day, not die but be changed?"

Yes; 1 Thes. iv. 17. 1 Cor. xv. 51, 52.

Well then, do not the Papists err, who maintain, That such as are found alive at the last day shall die? Yes.

By what reasons are they confuted?

1st, Because Christ is ordained of God to be judge of quick and dead, which distinction would be needless, if all truly died, Acts x. 42. 2^d, Because the apostle says, as was cited, we shall not all sleep but be changed; which place of Scripture is not to be read, We shall all therefore sleep, as the Papists say, putting in the Greek particle *oun*, for *ou*, *therefore*, for *not*; because this illative particle *oun*, cannot agree sufficiently with the apostle's preface, Behold, I shew you a mystery; this mystery is not death itself, but a change in place of death, which is a great mystery indeed. 3^d, As the resurrection of many of the bodies of the saints, was a preamble of the great resurrection of our bodies, Mat. xxvii. 52. So the translation of Enoch, that he might not see death, seems to be a preamble of this change in place of death, Heb. xi. 9.

Quest. V. "Shall the dead be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever?"

Yes; Job xix. 26, 27. 1 Cor. xv. 42, 43, 44.

Well

Well then, do not the Socinians, Arminians, Anabaptists, Photinians, and Marcionites err, who maintain, That the same individual body is not raised up, which we carried about with us here, and laid down in the dust, but another body made of air, or of some matter more subtile than air, altogether void of flesh and blood, made anew by Christ? Yes.

Do not likewise many of the Quakers err, who maintain also, That the same individual body is not raised again, but that there is a change thereof in substance, as well as in quality? Yes.

By what reasons are they confuted?

1st, Because it is evident from Scripture, Phil. iii. 21. that there shall be a transforming of those vile bodies at the resurrection, to be fashioned after the glorious body of Christ; and so not the forming and making of a new one, which is hard to conceive, if the same individual body should not be raised, and if this change be here spoken of, be as well in substance as in quality. 2^d, Because the apostle says, He that raiseth up Christ from the dead, shall also quicken your mortal bodies, (and therefore not bodies made of air) by his Spirit that dwelleth in you, Rom. viii. 11. 3^d, The same apostle says, For this corruption must put on incorruption, and this mortality must put on immortality, 1 Cor. xv. 53. 4th, Because the justice of God requires, that the same individual bodies shall receive rewards or punishments, which have done good or evil while life remained, 2 Cor. v. 10. Rom. ii. 6. Eph. vi. 8. 5th, Because the body of Christ, who is the efficient cause of our resurrection, 1 Cor. xv. 4, 12, 13.

16. rose again that same individual body, Luke xxiv. 39, 40.

Quest. VI. "Shall the bodies of the unjust by the power of Christ, be raised to dishonour?"

Yes; Acts xxiv. 15. John v. 28, 29. Phil. iii. 21.

Well then, do not the Socinians err, who maintain, There shall be no resurrection of the unjust? Yes.

By what reasons are they confuted?

1st, Because the apostle says, We must all appear before the judgment-seat of Christ, that every man may receive the things done in the body, 2 Cor. v. 10. 2^d, Because the hour cometh, in the which, all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation, John v. 28, 29. 3^d, Because the apostle says, being accused by Tertullus, there shall be a resurrection of the dead, both of the just and unjust, Acts xxiv. 15. 4th, Because according to Enoch's prophecy, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, Jude ver. 14, 15. 5th, Because many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, Dan. xii. 2.

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CHAP.

C H A P. XXXIII.

Of the last Judgment.

QUESTION I.

‘ S HALL the wicked who know not God, and
 “ obey not the gospel of Jesus Christ, be
 “ casten into everlasting torments, and be punish-
 “ ed with everlasting destruction from the pre-
 “ sence of the Lord, and from the glory of his
 “ power ?”

Yes ; Mat. xxv. 31. to the end. Rom. ix. 22,
 23. Acts iii. 19. 2 Thes. i. 7, 8, 9.

Well then, do not the Socinians err, who de-
 fining eternal death to be the extinguishing of the
 body and soul, maintain, That the wicked are to
 suffer no torment in hell ; and that their whole
 punishment will be to be deprived of eternity, or
 annihilated, that is, both soul and body turned
 into nothing ? Yes.

Do not likewise the Origenists, and some Ana-
 baptists err, who think, That not only the wick-
 ed, but the devils themselves, after many tor-
 ments in hell, shall be received by God into fa-
 vour, and be made blessed and happy ? Yes.

By what reasons are they confuted ?

1st, Because the apostle affirms, almost in so
 many words, that which we have asserted,
 2 Thes. i. 7. 8, 9, 10. 2^d, Because life eternal

and death eternal, are in Scripture opposed to one another in the same sense, Mat. xxv. 46. But life eternal in Scripture, is not taken for being simply eternal, but for being eternally happy, or to be in a blessed eternal state and condition, Psal. cxxxiii. 3. Therefore, eternal death must be taken in Scripture, not for annihilation, or being turned into nothing, but for an eternal, wretched, and miserable state and condition. *3d*, Because the Scripture says, But the children of the kingdom shall be cast into utter darkness, there shall be weeping and gnashing of teeth, Mat. viii. 12, 13. *4th*, Because the Scripture affirms expressly, that the wicked are tormented in hell, Luke xvi. 24. Next, there are some degrees of torment there, but there are no degrees in *non esse*, that is, in not to be. *5th*, Because Abraham says expressly, there can no man pass from the place of torment, to the place of bliss and happiness, Luke xvi. 26. *6th*, Because the torments of the wicked are called a worm that dieth not, a fire that cannot be extinguished. *7th*, Because the Scriptures say, that the smoke of their torment ascendeth up for ever and ever, Rev. xiv. 11. Rev. xix. 3. *8th*, Because the wicked will be carried into everlasting fire prepared for the devil and his angels, Mat. xxv. 46. And the same wicked are to rise again to shame, and everlasting contempt, Dan. xii. 2. And to suffer the vengeance of everlasting fire, Jude ver. 7. And now only is the accepted time, and now is the day of salvation, 2 Cor. vi. 2.

F I N I S.

An alphabetical List of the proper and patronymic Names of the Authors of the old and late Heresies, confuted in the foregoing Treatise.

A

ADAMITES, so called from one Adam, the author of their sect, or from the first man Adam, whose nakedness they imitate in their stoves and convenicles, after the example of Adam and Eve in paradise.

Anthropomorphitans, so called from two Greek words, *Anthropos*, a man, and *Morphe*, a form, figure, or shape, because they maintained that God had a body, and was endued with human shape.

Arians, from Arius a Lybian by birth, and a presbyter of Alexandria by profession. This heresy brake out under Constantine, 290 years after Christ, and over ran a great part of the world. It was condemned in the first famous council of Nice, gathered by Constantine's appointment, anno 325.

Arminians, so called from James Arminius, divinity reader in Leyden, who, 1605, published and maintained five articles, which have occasioned great trouble to the church of God, being eagerly maintained by his followers, called remonstrants. The five articles are concerning predestination, redemption, God's grace, free-will, and perseverance.

Anabaptists, so called from re-baptizing, had for their author one Nicholas Storck, who pretended familiarity with God, by an angel, promising him a kingdom, if he would reform the church, and destroy the princes that would hinder him.

Antinomians, so called from two Greek words, *anti*, against, and *nomos*, the law. They sprung up from one John Agricola, who affirmed, that the moral law was altogether needless, and that Christians were not tied to the observation thereof. This sect sprung up about the year 1535.

Arabians, so named from Arabia, the country where their heresy was broached, and maintained under Philip the emperor, 217 years after Christ.

B

Brounists, so called from their author, Mr. Robert Broun, of Northamptonshire in England, sometime a school master at Southwark, hold there is no other pure church in the world, but among themselves : as did the Donatists of old.

D

Dominicans, one of the popish orders, so called from Dominicus, a Spainard. They were instituted by pope Innocent III. anno 1205. This man, with twelve abbots, were appointed to preach down the doctrine of the Albigenses, who by their preaching did so incense the princes, that they took arms, and killed a 100,000 of them. They were of the same religion with the old Non-conformists in England, who were called Puritans,

Donatists, from Donatus, born in Numidia,
in

in Afric, who because Cecilian was preferred bishop before him to the bishopric of Carthage, accused him, and all the bishops which had ordained him to be Traditores; that is, such as had delivered up their Bibles to be burned by idolators, under the persecution of Maximius.

E

Epicureans, from one Epicurus, an old heathen philosopher, who placed mens chief happiness in the pleasure of the mind. He denied providence, and taught the world was made by the concurrence of atoms.

Eutychians, so named from Eutyches, an abbot of Constantinople. This man's heresies were condemned by the fourth general council held at Chalcedon, under the emperor Martianus, anno 451.

Erafsians, so called from Thomas Eraustus, a physician in Heidelberg in Germany, who following this man's footsteps, having taken away from the church all discipline and government, and put it into the hands of the civil magistrate.

Enthusiasts, so called from the Greek word, *Enthusiadsō*, or *Enthusiao*, in Latin *Fanatico*, I am inspired, or acted, with a prophetic or divine fury.

F

Franciscans, another popish order, so called from one Francis, an Italian merchant, who before his conversion, as the Papists say, lived a wicked and debauched life. He gathered many disciples, anno 1198, and appointed them to be obedient to Christ and the pope.

Familists, or of the family of love, whose au-

thor was one Henry Nicholas, a Hollander. The first founder was one David George of Delft, who called himself the true David, that should restore the kingdom to Israel. They maintained many dangerous opinions.

G

Greeks, are those who inhabit Greece, viz. Macedon, Epirus, Bulgaria, Moldavia, &c. They place much of their religion in the worship of the virgin Mary; and of painted, but not carved, images.

H

Hemero baptists, so called from two Greek words, *Hemera*, a day, and *Baptids*, to baptise, because they maintained, that men and women, according to their faults committed every day, ought every day to be baptised.

I

Jesuits, so called from our blessed Saviour's name, Jesus, which they falsely assume to themselves. They were instituted anno 1540, by Ignatius Loyola, first a soldier; they are all well bred in philosophy, and school divinity, and in many other arts and sciences, and therefore they are employed as emissaries from the pope and his conclave to advance the popish religion.

Judaisers, so called, because they think that all the Jewish ceremonies are still in force, and binding us who live under the gospel.

Independents, so called, because they will have every particular congregation to be ruled by their own laws, without dependency upon any other church.

L

L

Libertines, from the liberty and freedom they take and give to others to commit sin. Their first author was one Quintinus, a taylor in Piccardy, who taught, that whatsoever good or evil we did, was not done by us, but by God's Spirit in us, and many other blasphemous opinions.

Lutherans, who so call themselves, lyingly and falsely, from Martin Luther, that eminent man of God.

M

Manicheans, from one Manes, a Persian by birth, and a servant by condition. The Manichean sect was the sink of all former heresies.

Macedonians, so called from Macedonus bishop of Constantinople, 312 years after Christ. Their heresy was condemned in the second general council held at Constantinople, by Gratian and Theodosius, anno 380. His followers were called Pneumatomachians, fighters against the Holy Spirit, *Pneuma*, a Spirit, and *Machesthai*, to fight.

Marcionites, from one Marcion, a Paphlagonian, near the Euxine sea, who was Cerdon's scholar, a grand heretic. He maintained Cerdon's heresies at Rome, about 133 years after Christ.

N

Nestorians, so called from Nestorius, patriarch of Constantinople, who broached his errors under Theodosius the younger, 400 years after Christ. They made Christ to have two persons, as he had two natures. This heresy was condemned by the third general council, held at Ephesus,

phesus, under Theodosius the younger, anno 431.

Novatians, so called from Novatus, who lived under Decius the emperor, 220 years after Christ. He was an African by birth.

O

Origenists, so called from the famous Origen: His errors began to spread about the year of Christ 247, under Aurelian the emperor, and continued about 334 years.

P

Pneumatomachians. See letter M.

Pelagians, from Pelagius, a Briton, as they say, by birth. A monk at Rome, afterwards a presbyter, under Theodosius the younger.

Puritans, otherwise called Kathari, because they esteemed themselves purer and holier, than others.

Photinians, from Photinus, born in the lesser Galatia. He began to spread his heresies about the year 323, at Syrmium, where he was bishop under Constantinus the emperor.

Papists are too well known: they are to be found in every page almost of the book.

Q

Quakers, so called, because sometimes they use to quake and tremble when they prophesy, or when they are in a rapture.

S

Socinians, so called from one Faustus Socinus, an Italian of Stena, they place all religion in the old condemned heresies, following their master, a most vile heretic.

Sabellians, so called from Sabellus, an African by birth. His heresies began anno 224.

Separatists,

Separatists, so called, because they withdrew themselves from the Christian communion, and followed others in the worship of God.

Sceptics, commonly called Seekers, maintain, That the whole universal church hath perished a little after the apostles times, and are not to this day restored, until Christ from heaven shall send new apostles for raising up again the church visible.

Sabbatarians, so called, because they observe the Jewish Sabbath, imagining there is no precept or example in the New Testament, for observing the first day of the week.

T

Tritheits, or *Tritheitae*, so called, because they divided the indivisible essence of the Godhead into three parts; the one they called the Father, the other the Son, the third the Holy Ghost.

Tertullianists, were so called, from that famous lawyer and divine, Tertullian, who lived under Severus the emperor, about 170 years after Christ.

V

Vorstians, from one Vorstus, an old heretic, who taught, that God had a body, and was endued with parts, as the Anthropomorphitans affirmed.

Vaninians, from one Vaninus, a great promoter of atheism. He was publicly burnt at Thoulouse.

T H E E N D.

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